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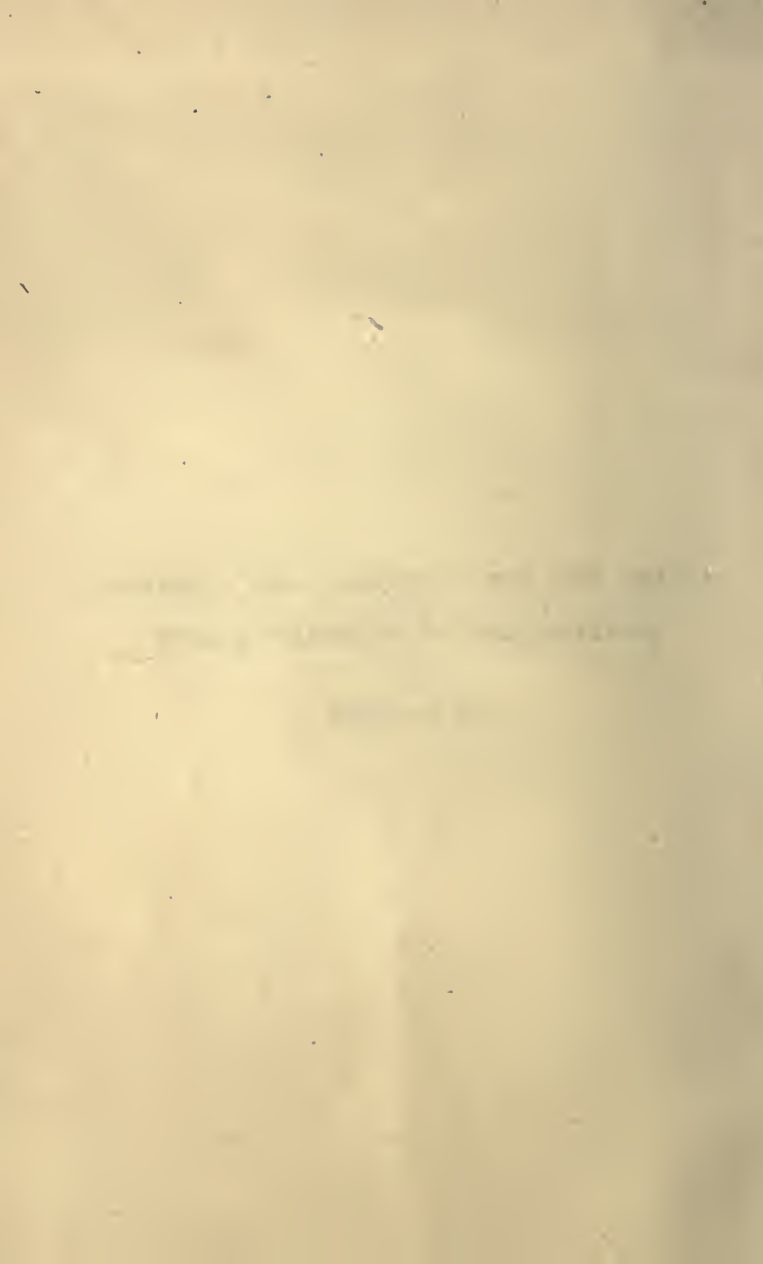
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A PLEA FOR THE THOROUGH AND UNBIASSED
INVESTIGATION OF CHRISTIAN SCIENCE

BY
AN ENQUIRER.



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FOR THE
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OF
CHRISTIAN SCIENCE.

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Dedicated

TO THE MEMORY OF

MARY BAKER EDDY,

FOUNDER OF THE CHRISTIAN SCIENCE MOVEMENT,

WHOSE WRITINGS

HAVE ALREADY CONSIDERABLY INFLUENCED AND ARE PROBABLY

DESTINED TO REVOLUTIONIZE RELIGIOUS

AND MEDICAL THOUGHT.

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PREFACE.

NEARLY five years have elapsed since a somewhat remarkable experience led me to test further the claims of Christian Science to be regarded as a means of healing. This I did as opportunity offered, and the results were so striking that I wrote to two representatives of the British Medical Association, giving them some particulars of my experiences. In the course of a somewhat lengthy correspondence which followed I pressed for the thorough and unbiassed investigation of the subject in the public interest, and pointed out that the British Medical Association, by attacking Christian Science in the official organ of the association without having first investigated it, was misleading the public, and depriving them of the benefits of a system of healing which investigation would prove beyond all doubt to be most valuable.

My later experiences have confirmed in the fullest manner the opinion I then formed, and they have proved to my own satisfaction that Christian Science is not only a most valuable system of healing, but is more reliable and satisfactory in every way than ordinary

medical methods. I make this statement after having watched the effect of Christian Science treatment in a large number of cases, both with and without doctors in attendance, and I do not hesitate to assert that such investigation as I plead for would amply confirm its truth, whether the case be mental, functional, or surgical. Important confirmation of my own experience is supplied by the fact that Christian Science, in spite of strong opposition, has become a recognised method of healing in nearly all important towns of America, and that Bills for its repression have been vetoed by the Legislature of many States in that country, on the ground that the Bills have been promoted by and in the interest of the medical profession, and not in the interest of the public.*

Early in my inquiry I recognised that it was much easier to test the healing power claimed for Christian Science than it was to understand the philosophy and the religious teaching. However, after a considerable amount of reading, I at last arrived at a clear apprehension of the basis of Christian Science, viz., that God is perfection, and that all real or true life is a spiritual expression or manifestation of God, and therefore equally perfect. Upon this the whole fabric of the philosophy and religion of Christian Science rests, and it may be said that what is provable from this basis is Christian

* See Appendix, "Extracts . . . from 'Christian Science and Legislation.'"

Science, and what is not logically provable therefrom is not Christian Science.

It would therefore appear that the philosophy of Christian Science cannot be proved to be unsound, and that statements made to the contrary must be due to a misapprehension of its true nature. Is it not equally true that if the healing effects of Christian Science are the normal response to mental work carried out from the basis of this philosophy, they become the strongest possible evidence of its truth? It must also follow that Christian Science, when it is correctly taught, and when the underlying thought of its teaching is clearly apprehended, is very largely in accord with the religion of the other Christian Churches. In fact, the measure of the difference is the extent to which the teaching of other Christian Churches is not logically in accord with the basis of the perfection of God.

Hitherto the attitude of the clerical and medical professions toward Christian Science has been decidedly antagonistic, but this is largely due to the misleading influence of prominent members of both professions, who have apparently allowed themselves to be so blinded by professional and religious prejudices as to attack Christian Science without having first investigated it, and without having grasped even the basis of its philosophy. Truly, a little knowledge is a dangerous thing, and a grave responsibility rests upon these critics.

If I consider the results of cases occurring in a single year, which I have witnessed, and where I myself have

engaged the services of Christian Science practitioners, and if these hostile critics of Christian Science have the influence it is reasonable to assume they possess, then I am forced to believe that many men, women, and children who have died through operations, from heart failure, and from other causes, might be alive to-day; that many who have been sent to lunatic asylums, and others who remain bound by the drink habit, would be well and happy had not they or their friends been misled, directly or indirectly, as to the nature of Christian Science and its power to destroy human suffering.

I have endeavoured in the following pages to deal thoroughly with the various questions raised by the critics. In so doing I trust that I have not been unjust to any of these critics, as I fully recognise that their intentions have been good, and if my statement of Christian Science shows that they have been mistaken in condemning it, I doubt not that they will be the first to acknowledge their mistake.

Lastly, I desire it to be clearly understood that I do not write as a Christian Scientist, but as a Free Churchman, who has proved by personal experience the value of Christian Science as a system of healing; who has been unable to find from his own reading, that its teaching is unsound; and who therefore desires that Christian Science may be thoroughly investigated by those who are more competent to deal with the issues which it raises. It is obvious that if

the teachings of Christian Science are true they should be universally acknowledged, and should be adopted by all Christian Churches, as all equally desire to teach truth, and all need the knowledge and power to heal the sick and sinning which Christian Scientists possess.

It is with a deep sense of responsibility that I send this book to press, as I fully realise that the issues raised by Christian Science teaching must come as a shock to many more or less orthodox and sincere Christians. They are, however, issues of tremendous import. No greater have ever been raised in the history of either religion or medicine, and they need, in the public interest, to be faced by the greatest intellects of the age. Christian Science is spreading at a rate that few people realise, and the Christian Science Church now represents a vast body of manifestly sincere and deeply religious men and women, who, in their own way, are working earnestly and faithfully for the welfare of humanity. Mark Twain, writing in 1907, calculated that by 1920 Christian Scientists would number 10,000,000. In 1882 the present Christian Science Church was formed with less than 100 members, in 1907 Mr. Stephen Paget estimated the adherents of Christian Science at 500,000, and to-day the number of those interested in the subject probably exceeds 3,000,000. The secret of that progress is found in the fact that Christian Science not only heals, but makes God real to men, and I would earnestly beg of those who, in a light spirit, feel moved

to attack it, to consider whether a darker crime could be committed by responsible men against humanity than that of misleading the public as to the truth of any system of healing that will remove or alleviate human suffering, or than that of deceiving others with regard to the truth of a religion that makes God a practical reality in the daily life of men.

I gratefully acknowledge the kind assistance of friends to whom I submitted the draft of this book for criticism, and of a journalist who revised and typed my MS. I am especially grateful to a literary legal friend, and also to a theological friend, both of whom not only criticised my original draft, but revised the final draft, and to the latter for assisting me in passing the proof sheets through the press. My appreciative acknowledgments are equally due to the ever-courteous London representative of the Christian Science movement, who readily complied with my request that he should check the accuracy of my statement of the philosophy and religious teaching of Christian Science.

In view of the fact that my book has passed the critical survey of a highly trained legal scholar and of an experienced theological scholar holding degrees in philosophy and divinity from the Oxford and London Universities, neither of whom is a Christian Scientist, and also that of the equally scholarly representative of the Christian Science movement, whose writings in the press and elsewhere have shown him to be a past-master in philosophy and theology, as also of critical analysis,

I think I am justified in saying that no man or woman of ordinary intelligence will have any difficulty in grasping the essential features of the philosophy and religious teaching of Christian Science after careful consideration of the following chapters, although to understand Christian Science in its fullness must necessarily involve a thorough and careful study of the Christian Science text-book.* I submit, further, that critics of Christian Science have no reasonable excuse for misrepresenting its philosophy and religious teaching, or for not facing the issues which it raises. I venture to suggest that the time has gone by for responsible and intelligent men to quarrel over questions of philosophy and religion, as they must ultimately be resolved into questions of fact which either are or are not logically provable. We cannot go above or beyond the universally accepted basis of the Christian faith, that God is perfection, and the truth or otherwise of Christian Science is summed up in the one question, "Is that which logically follows from this accepted basis true, or is it not?"

In closing, I would very respectfully remind the members of the clerical and medical professions of the words used by Lord Kelvin in his presidential address before the British Association. He said, "Science is bound by the everlasting law of honour to face fearlessly every problem which can be fairly presented to it." I

* "Science and Health, with Key to the Scriptures," by Mary Baker Eddy.

trust all who do me the honour of reading my little book will consider that I have fairly presented the problem of Christian Science, and will recognise that, not science alone, but every true man, is equally "bound by the everlasting law of honour" to adopt the same attitude.

✓ CHARLES HERMAN LEA.

CHAPTER I.

INTRODUCTION.

WHEN a business man undertakes for the first time the somewhat arduous task of writing a book, it may fairly be assumed that he feels that such a book is needed, and that therefore he has a very definite purpose in writing. The purpose of this book is clearly indicated in the title: it is a plea for the thorough and unbiassed investigation of Christian Science—not only by the clerical and medical professions, but by all who have the welfare of humanity at heart.

It is more than two years since in correspondence I endeavoured to impress upon the British Medical Association the importance of such investigation in the public interest, and as evidence of my good faith I submitted a paper,* giving some particulars of my own

* This was a paper I had written some time previously at the request of the committee of a literary society. In it I had taken great care to explain, as clearly as possible, the philosophy of Christian Science as far as I then understood it. It is worthy of special note that, although my chief correspondent is one of the ablest representatives of the British Medical Association, and not favourably disposed towards Christian Science, he did not question the soundness of Christian Science philosophy. Nor, so far as I am aware, was any question raised on this point by the Committee on Spiritual Healing appointed by the British Medical Association, although the paper was submitted to and duly considered by that committee.¹ This is an important

¹ The secretary informed me that the paper duly received the consideration of the committee, but it was felt that their reference did not include Christian Science.

experience of the healing power of Christian Science, and explaining, in some measure, its philosophy and religious teaching. I also offered to pay fifty guineas to the London Hospital if investigation failed to prove that Christian Science was a sound and very valuable system of healing.

It is also many months since, with a view of bringing the truth of the philosophy and religion of Christian Science to an issue, I wrote to the editor of the *Methodist Times*, in which a discussion on the subject had been raised, suggesting that in the public interest a small committee of ministers of undoubted scholarship should be appointed to investigate thoroughly that side of the subject. I stated that my own reading of philosophy and religion had led me to the conclusion that the philosophy and religion of Christian Science could not be proved unsound, and I expressed my willingness to pay fifty guineas to the Browning Settlement if the result proved otherwise.

I have thus done my best privately to bring to an issue the questions raised by both the healing and teachings of Christian Science, but without effect. I now appeal to a wider public in order that others may not be deprived of the benefits of a system of healing which my own experience during five years of careful inquiry has proved to me to be most potent, and which is the only system of philosophy and religion, so far as I know, the truth of which it is possible for everybody to prove by practical tests. As a spiritual force

point when the adverse attitude of the British Medical Association towards Christian Science is considered, since the only possible justification for that attitude and for the failure to investigate Christian Science healing is the assumption that its philosophy is unsound.

available for the regeneration of mankind it probably has no equal.

Strange indeed is it that in the twentieth century it should be necessary to make such an appeal for a system of religion and healing that has already spread around the globe, and is acknowledged to be one of the greatest forces for righteousness in America, whilst it would be safe to say that in England are to be found, in every town throughout the country, those ready to testify to its healing and saving power. Stranger still is it that it should be necessary to address such an appeal to the members of the two great professions whose object is, above all others, the welfare of humanity.

Yet it is not surprising that the advance of Christian Science should be regarded with very mixed feelings by both the medical and clerical professions, and that professional pride and prejudice should be awakened as strongly in both, when it is remembered that Christian Science appears to call in question the principles upon which each is built.

It is doubtless quite true that the great majority of medical men place the welfare of their patients above all other considerations, and would welcome any system of healing that would relieve human suffering, but they naturally look for new developments to come through their own members. Although it might be generally admitted that the members of the medical profession are more religious than those of any other calling outside the Church, they have never regarded the healing art as being within the province of the cleric. When, therefore, a system arises, based on religion, and actually claiming to prove from experience that medicine in cases of illness is not only unnecessary, but rather a hindrance,

medical men would be more than human if they welcomed its advent.

To the thoughtful man who has studied this subject, the extent to which medical men have actually acknowledged Christian Science, and the comparatively little opposition with which they have met it, constitute, not only a tremendous testimony to the extent and truth of its healing power, but a still greater testimony to the high motives and good feeling that inspire medical practitioners. However deserving of censure those members of the profession may be who have attacked Christian Science without having fully investigated it, it must be admitted that they have been actuated by good motives. Although such attacks cannot be justified, a hasty judgment by English medical men may be excused when it is remembered that Christian Science came from America, that it was founded by a woman, and, in addition, that its arrival on these shores was preceded by slander and misrepresentation.

Perhaps no more striking instance could be found of the manner in which professional prejudice influences the conduct of leading members of a great profession than the fact that the reference to the Committee on Spiritual Healing, appointed by the Council of the British Medical Association, did not include Christian Science; this, too, in face of the fact that the appointment of such committee was the direct outcome of a Church of England movement due to the acknowledged facts of Christian Science healing.

The report of the committee was quite unworthy of the British Medical Association. While stating that the committee was instructed to report on the whole subject of spiritual healing, the report makes no

reference to the fact that the committee did not investigate Christian Science healing, although it is twice stated that no authoritative evidence was forthcoming of the cure of any case of organic disease. Can this be regarded as an honest statement, seeing that the Christian Science Church is the only great organisation that practises spiritual healing, when no attempt was made to seek such cases amongst the Christian Scientists? Although the committee considered the terms of its reference did not include Christian Science, and the report made no mention of that subject, both the inquiry and the report are a strong testimony to the fact of spiritual healing,* and, indirectly, to Christian Science healing. They therefore constitute an equally strong condemnation of the attitude towards Christian Science adopted by the medical profession, as represented by its official organisation.

What has been said as to the natural attitude of the medical applies with equal force to that of the clerical profession. The representatives of the latter see arising in their midst a Church, calling itself Christian, yet apparently teaching doctrines quite at variance, in some respects, from the accepted teaching of other Christian Churches, and conducted on lines altogether different; claiming to be not only Christian, but scientific also, and yet using a text-book which, its critics have said, is neither Christian nor scientific. It is true they hear of remarkable cases of healing, but they hear, too, of seeming failures, and although when ministers of religion are led to examine the claims of this

* The report stated: "The investigations of the sub-committee have satisfied it that the ministrations of the 'Spiritual Healer' . . . may cure functional disorders and alleviate pain in organic disease."
—*British Medical Journal*, p. 126, July 15th, 1911.

new Church closely, the more broad-minded amongst them find much that appeals to them, and begin to think that, after all, the Church should not have lost its healing power, yet the teaching on some points seems so different from what they have always believed and preached, that most of them do not care to go further into the subject.

It is unquestionably true that the members of the clerical profession would be no less willing than those of the medical fraternity to make any sacrifice for the sake of truth and of humanity, but they do not think Christian Science *can* be true, and after reading the books and pamphlets of those of their number who have attacked it, they feel no inducement to investigate it sufficiently to find out for themselves whether it is true or not. Although they may regret the violence of the attacks of these authors, it seldom occurs to them as possible that the critics have been so completely blinded by religious prejudice as to write books on the subject of Christian Science without having understood even the basis of its philosophy. How could they reasonably think such a thing possible when some of these critics are actually leading men in the Anglican Church or in some other denomination? Is it to be wondered at that many ministers who hear of Christian Science in their own districts, and who see members of their own churches leaving them to attend Christian Science services, should obtain the books and pamphlets referred to, and honestly think, after reading them, that they understand the subject, and are justified in preaching against the new doctrine? It is very trying for a minister who is always fighting for what he believes to be the best and noblest in life, and is faithfully serving his Church, to see its members leaving him. Such

ministers may, however, find some consolation in the reflection that it may be equally trying to the members who thus leave them, but every true man must set truth above all else. The comparatively slight opposition which Christian Science has met with from the clerical profession generally is a great tribute to the charitable and high Christian character of the clergymen and ministers of England, as well as an indication of the measure of truth they discern in Christian Science teaching. It is worthy of note that the Christian Science Churches number amongst their members clergymen and Free Church ministers who have left their own Churches for the sake of what they believe to be the truth. It is not the clergymen and ministers who have accepted the books, pamphlets, and papers written against Christian Science who are to blame, but the authors of these works, however good their intentions may have been. Better a millstone had been hung about their necks and they had been cast into the sea than that they should have misled their brethren as to the truth of Christian Science healing, for I speak from a very real and definite experience when I say that at times there are men and women in every church, whom minister and doctor alike are powerless to help, but who, as has been proved by experience, could be lifted entirely out of their trouble by Christian Science.

Whatever excuse may be found for the attitude adopted by the clerical and medical professions towards Christian Science when it first made its appearance in this country, no justification can be found for the existence of the same attitude now. To maintain such attitude in face of the position already attained by Christian Science is to trample underfoot "the everlasting law of honour," and wilfully to sacrifice the lives

of men, women, and children on the altars of professional pride and religious prejudice.

No stronger reason need be sought for the investigation of Christian Science by the best men of both professions than that supplied by the testimony of the critics.* Even those who have attacked it most violently have been compelled to acknowledge the truth of its healing power. A careful and dispassionate consideration of their testimony provides convincing evidence of a healing power, which, rightly understood, must be of immense service to mankind, a power of which the members of the medical profession who have written on the subject of mental healing appear to have but little or no knowledge.

Valuable and important as is the healing power of Christian Science, judged even from the statements of its critics, it would appear to be of far greater value as a spiritual force in the lives of men. The testimony of such critics as the Rev. Lyman Powell and the Rev. Dr. Horton on this point is very striking, and both Mark Twain and Miss Georgine Milmine give remarkable evidence of its spread as a religion. Only those who have intimate acquaintanceship with Christian Scientists realise in any degree the extent to which Christian Science helps men "to seek . . . first the kingdom of God," and makes God a practical living reality in the daily life. The Scribes and Pharisees of the present day must be strangely blind or they would long ere this have perceived that the rapid and continuous growth of Christian Science is not only due to its power to heal, but very largely to the fact that it satisfies man's deepest yearning after God. It enables men to realise the

* See page 19.

presence and power of God as the great fact of life upon which they can absolutely rely, to an extent, possibly, beyond that of any other religious teaching. Christian Scientists do not make a show of the work they are doing, but probably no body of Christians is working more earnestly and faithfully for the welfare of humanity. In the words of their leader, "A Christian Scientist is he who gives up all for Christ." It is because the teaching of Christian Science has enabled its followers so to realise the actuality of God's love as to attain in some measure to this ideal that they are able to heal, and that the Christian Science churches and societies that in 1890 numbered 28 now number 1,400. These are facts that those responsible for the religious welfare of the people, and who see other religious bodies declining, need to ponder deeply.

CHAPTER II.

AN IMPORTANT CRITICISM.

THE most important criticism of Christian Science is that which condemns its philosophy and religion as unsound. This criticism is largely responsible for the hostile attitude adopted, not only by the clerical and medical professions, but also by the Press and public.

The whole case for Christian Science rests upon the assumption of the truth of its philosophy and religion. Every cure brought about by Christian Science is the direct result of mental work in accordance with its teaching. Prove that its philosophy is unsound, and you destroy the whole fabric. It would then be necessary to seek elsewhere for an explanation of its cures. It is obvious that if the philosophy of Christian Science is unsound, the cures obtained must be brought about through the efforts of the practitioners unconsciously bringing into operation certain laws of which they themselves have no knowledge, for it must never be forgotten that every cure effected is a definite result in response to definite work. This is an unquestionable fact, of which many of the critics of Christian Science, and the medical profession as a body, appear to be quite unaware.

There has never been any need or justification for the violent attacks on Christian Science, nor for the gross

insults offered to its adherents. There has always been one clear and straightforward course open to all who disagree with its teachings, viz., to prove its unsoundness. Had this been done Christian Science would have been destroyed in its inception. Its critics need only, in the first place, study Christian Science sufficiently to understand and state its philosophy clearly, and then to prove logically the unsoundness of that philosophy. Their duty to humanity would then demand that they should account for the acknowledged cures by showing what laws are brought into operation when these cures are effected, and to produce similar results by themselves putting such laws into operation in the case of other patients. If the criticisms were sound the combined efforts of the adverse members of the clerical and medical professions should enable them to fulfil these conditions. Obviously, if the philosophy of Christian Science cannot be proved to be unsound, and cures are obtained in response to definite mental work, in accordance with its teaching, and on the assumption that it is sound, then such cases are *prima-facie* evidence of the correctness of that assumption. It is useless for the critics simply to theorise as to how they are produced; they should show that they themselves can regularly produce similar cures in accordance with their own theories. It is not sufficient to talk glibly about suggestion, for those who have written most learnedly on that subject have shown how little is known about it. The progress of Christian Science is due almost entirely to the practical results regularly obtained by working in accordance with its teaching, that is, by what is known as Christian Science treatment. Those who put forward suggestion, or indeed any other supposed cause, for these results, ought to show that they can regularly

obtain results at least as striking by using these methods apart from the teaching and practice of Christian Science.

It is probable that the reader will at once say, "But surely the philosophy of Christian Science has been proved unsound by some of its critics who have written books on the subject?" My reply is that I have read the best known of such books and pamphlets, but I have yet to discover one that does not give evidence that the author has failed to understand Christian Science philosophy. The critics do not criticise Christian Science, but what they wrongly suppose to be Christian Science. It seems unkind to suggest that responsible men have actually written on Christian Science without realising that they themselves do not understand the subject upon which they have undertaken to instruct their readers, but I have very carefully read the literature of these critics, and I do not think it is possible for anyone with a reasonable knowledge of the subject to come to any other conclusion. Some have said, "We have the text-book, and therefore we know what Christian Science teaches." They apparently fail to recognise that it is not only necessary to have the text-book, but also to study it sufficiently to understand it. The very fact of their not having dealt with, or even recognised, the vital difference* between Christian Science teaching and all other philosophical and religious teachings, proves the case against themselves.

* The vital difference is that God is not and cannot be conscious of evil or of the material world as we know it, as in order to be so He would need the imperfect human consciousness to present to Him wrongly His own perfect spiritual creation. See Chapters III. and IV.

The above remarks apply in a greater or less degree to the following books and articles, among others:—

“The Faith and Works of Christian Science,” by Stephen Paget, a surgeon who has attained some notoriety in the London Press by his attacks on Christian Science, and who is a son of the late Sir James Paget.

“Christian Science: The Faith and Founder,” by the Rev. Lyman Powell, a clergyman of the Established Church in Massachusetts, U.S.A. It is upon the statements made in this book that Mr. Stephen Paget based his attacks on Mrs. Eddy, although it contains passages which should have shown him that the author is quite unreliable.

“The Truth and Error of Christian Science,” by Miss Carta Sturge, with the assistance of and a preface by Canon Scott Holland.

“Christian Science,” by Mark Twain, who calculated that by 1920 Christian Scientists will number 10,000,000.

“The Life of Mary Baker Eddy, and the History of Christian Science,” by Miss Georgine Milmine, being a reprint of a series of articles that originally appeared in *McClure's Magazine*. The author, obviously not having understood Mrs. Eddy's writings, has naturally misinterpreted her words and works, although her testimony in Chapter XIV. as to the healing and religious power of Christian Science, and of the spread of the movement, is very striking.

“Eddyism: Miscalled Christian Science,” by Frank Ballard, D.D. The author is a Wesleyan Methodist, but, as may be judged by the title, he has written in a spirit that cannot commend his book to Christians, and he gives no evidence of having made any serious attempt to investigate the subject.

"Problems of Immanence," by the Rev. Dr. Warschauer. The author is a Congregational minister, and has devoted only one chapter to Christian Science, under the title of "Denial of Evil," but evidently he has not studied the subject of Christian Science sufficiently to understand it and deal adequately with it.

"Christian Science," by the Rev. Dr. Hanson, a Presbyterian minister. A booklet published by the Religious Tract Society.

"Christian Science," by the late Dean Lefroy ; being a series of sermons preached in Norwich Cathedral, and published by the Society for the Promotion of Christian Knowledge.

"Christian Science and Faith Healing," by Sir Dyce Duckworth, consulting physician to St. Bartholomew's Hospital, and Vice-Provost of the Guild of St. Luke. An article published in the *Guardian*, January 13th, 1909.

"Christian Science," by the Rev. Dr. Horton, the well-known Congregational minister. A paper read at the annual meeting of the Congregational Union of England and Wales, at Sheffield. In this paper Dr. Horton gave a strong testimony to the spiritual and regenerating power of Christian Science.

"Christian Science: What It Is, and Whence It Comes," by the Rev. E. W. Moore, M.A., published by the South African General Mission.

"Christian Science Healing," by Sir Henry Morris, Bart., past-President of the Royal College of Surgeons, and published, with other articles by noted medical men, attacking Christian Science, in the *British Medical Journal*, June 18th, 1910.

It will be observed that the foregoing list includes some of the most distinguished men in the clerical and

medical professions, and that I am taking upon myself a grave responsibility in even suggesting that such men have attacked Christian Science without having understood it. I fully recognise that responsibility, and I should not accept it if I were not prepared with very definite evidence in support of my contention, and unless the issues were clear. Happily, two questions only are involved, as all the critics mentioned contend that the philosophy of Christian Science is false, and, in support of this contention, they make various statements of what they say is its philosophy. The two questions involved are, therefore :—

1st. What is a correct statement of Christian Science philosophy?

2nd. Can that philosophy be proved to be false?

The first presents no serious difficulty, as the question is, not what interpretation can be put on Mrs. Eddy's writings, but what is the accepted interpretation of those writings by the Christian Science Church, as represented by its members and others who are genuinely in sympathy with the movement.

The philosophy of Christian Science is obviously somewhat difficult to state, and however exactly it may be set forth, requires very careful thought and consideration by the reader in order that the significance of the various points may be fully grasped. However, that the critics and others should have no excuse for saying that they cannot understand it, I have set forth in the following pages a clear and definite statement which sufficiently covers the whole ground, and as to the accuracy of which I do not think any dispute can be raised. In order that no question should arise on this point, or on any other Christian Science statement that

I have made in this book, I submitted a draft of my MS. to the authorised Lóndon representative of the Christian Science movement, who has very kindly confirmed the accuracy of the statements.

Having, therefore, a clear and definite statement of the philosophy, the second question resolves itself into a question of fact as to whether that philosophy can or cannot be proved to be false.

If these critics cannot prove it to be false, they stand self-condemned; as they state, and all their books and articles purport to show, that it is false. If they cannot do this their case against the religious teaching of Christian Science becomes a question of belief only, and the truth of the Christian Science belief has the strong support of the fact that it *works*, and this, as Dr. Warschauer intimates on page 137 of his book, is the final test of all beliefs.

If any further evidence is required that all the above authors have misunderstood Christian Science, it is found in the fact that not one of them has attempted to deal with the main vital difference between Christian Science and all other philosophy and religious teaching, nor apparently have they even recognised that difference.*

I have intimated that although the critics referred to have failed to understand the philosophy and religious teaching of Christian Science, such philosophy and teaching are understood by the members of the Christian Science Church, and by the very large number of other people who are genuinely interested in the subject, but who are not actually members of the Church. It is true, as nearly all these critics agree, and as the Rev. Hugh

* See note, page 12.

Benson stated at the Brighton Conference of the Catholic Truth Society, that "the Christian Science Church includes very highly educated persons, and those not only educated in irrelevant subjects, but qualified exponents of the very sciences which it [Christian Science] claims to supplant, doctors as well as classical scholars and mathematicians." But even those who have had no such advantages have an intelligent grasp of its teaching, although obviously they might find some difficulty in stating it very clearly. What, then, is the explanation of the above critics having failed to understand it, and even to realise, when they wrote the books, that they did not understand it? The explanation is, I think, very simple, and not far to seek. It is to be found in the fact that whereas they had every advantage of modern education, Mrs. Eddy had only such advantages as were available in a small town of New England sixty or seventy years ago, and that she was, in a great measure, self-taught. Consequently, when she wrote her book she did not express herself as possibly she might have expressed herself had she had the same educational advantages as her critics. It might be said of Mrs. Eddy's writings that people find in them what they look for: if they look for truth they find truth; if they look for nonsense they find nonsense. When the critics, blinded, as they apparently were, by prejudice, went to her books, they were, in effect, looking for trouble, and because they found it, they appear to blame Mrs. Eddy instead of themselves. These critics perceived that Mrs. Eddy had not had the training of, and did not express herself as, a trained scholar, and assumed that although she wrote of philosophy she did not understand it. They quite failed to perceive that her discovery of spiritual healing had opened up to her a revelation of God, and

the thought of a new philosophy, which, with extraordinary patience and perseverance, she was endeavouring to propound. It was very natural for Mr. Stephen Paget, and others like him, who had had all the advantages of education which wealth could supply, to assume that a woman who had not had such training could propound only a pseudo-philosophy, and to ridicule her mode of expression, instead of seriously endeavouring to understand the author's meaning; but it is a dangerous practice to assume that others are fools because we do not understand them. A reader may have a right to ridicule an author whom he cannot understand, but when he does so publicly he assumes a very grave responsibility, because he, in effect, passes his word of honour to his readers that he has carefully studied and thoroughly understands the subject upon which he has undertaken to instruct them.

The explanation of the attacks on Christian Science made by all the critics whose names I have given, except Mark Twain, Miss Georgine Milmine, and possibly Dr. Warschauer and Sir Henry Morris, Bart., is that they believe Christian Science is not in accord with historical and orthodox Christianity. The question is not, however, whether it accords with these, but whether Christian Science is true. If it is true, or if the Church cannot prove that it is not true, that is to the disadvantage of the Church, as Christian Scientists are able to give practical evidence of the fact that they do correctly understand the teachings of the Founder of Christianity, by obeying his command and healing the sick. This was the evidence that he himself gave of the truth of his teaching, and this evidence the Church of historical or orthodox Christianity is unable to give to-day.

If any would question the fact of Christian Scientists healing the sick and sinning, let them carefully consider that the statements made in the books and articles of these critics—Mr. Stephen Paget, Rev. Lyman Powell, Mark Twain, Miss Georgine Milmine, Dean Lefroy, Rev. Dr. Horton, and the Rev. G. W. Moore—bear striking and unquestionable testimony to the fact of Christian Science healing and its beneficent effect upon the lives of men and women, however some of the critics may try to explain and limit its power. The articles on mental healing in the *British Medical Journal* of June 18th, 1910, by a number of the most prominent men in the profession, were all due to the interest created by the fact of Christian Science healing. The Emanuel movement in America; the Society of Emanuel in London; the request to the Bishop of London to form a Central Church Council for the consideration of questions of spiritual healing; the subsequent appointment of a sub-committee of the British Medical Association to investigate and report on the whole subject of spiritual healing; the Guild of Health; the report on the subject of spiritual healing submitted by the British Medical Association to its members, and published in the *British Medical Journal*, July 15th, 1911; the Church and Medical Union; were all due to the actual fact of Christian Science healing. They would probably never have been thought of if Christian Science had not, by its healing works, which could not be explained away, forced the attention of the professions represented by these movements. The critics referred to appear to have completely failed to realise the full significance of these facts.

CHAPTER III.

THE PHILOSOPHY OF CHRISTIAN SCIENCE.

WHEN we consider the problem of life, we have to start with an assumption, as we cannot prove that God is or that we are, but because we are conscious of life we infer a source that we name "God," and we assume that we are. Having arrived at the assumption that God is and that we are, we must, in order to obtain a true conception of life, use our intelligence to find out, first, what God is, and then what we are, and what are our exact relations to God. Until we can arrive at a satisfactory conclusion on these points we are like travellers wandering in the dark. All statements of philosophy and religion represent more or less an endeavour to help men to a correct conclusion, and so far at least as the Christian religion is concerned, all sections of the Church unite on the assumption that God is perfection.

The assumption that forms the basis of the philosophy and religious teaching of Christian Science is not only that God is perfection, but that all real or true life is a spiritual expression or manifestation of God, and therefore equally perfect, although to the human consciousness it appears far otherwise.

In order to understand the philosophy of Christian Science we cannot do better than follow it as stated by Mrs. Eddy in the following paragraph from page 468

of the Christian Science text-book, "Science and Health, with Key to the Scriptures." In answer to the question, "What is the scientific statement of being?" she says:—

"There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all; Spirit is immortal Truth; matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God, and man is His image and likeness. Therefore man is not material; he is spiritual."

If Christian Science is true, then Mrs. Eddy has stated in that single paragraph one of the most comprehensive systems of philosophy ever presented to the world, a paragraph that presents God's perfect spiritual creation as being the one absolute fact and reality of life, in contradistinction to the material world, which, Christian Science teaches, is but a false sense or counterfeit of that perfect spiritual creation. When we think of God's spiritual creation it must be borne in mind that the real man, and all life, are included in that creation, and that God must not be thought of as apart from His creation, but that "All is infinite Mind [God] and its infinite manifestation, for God is All-in-all." In other words, the unseen spiritual world is the real world, absolutely perfect and harmonious, and the physical or material world that is revealed to us by our physical senses is not the real world (although so real to those physical senses), but is a false or incorrect presentation of the real spiritual world that is behind all we see. It will perhaps make this point a little clearer if we illustrate it in the following manner: Imagine a ball of light. Let the ball of light represent God and His perfect spiritual creation. Mortal man, looking at the ball of light, sees only a blurred image, as this is all his physical senses present

to him. The ball of light is God and His spiritual creation, but the blurred image is not God ; it is unreal, or but a counterfeit of the real ; it is the material world. Man's physical senses show him only this, but his spiritual perception tells him that behind the blurred image is God and His spiritual creation, and as he realises the truth of what is revealed to him by his spiritual perception, the blurred image fades from his consciousness, and he sees in its place the beauty of heaven.

Christian Science teaches that heaven is not a place afar off, but that heaven is here around us, only we are unable to see it because of our imperfect human consciousness and lack of spiritual perception. All the beauty, joy, and good that we are cognisant of are the beauty, joy, and good of heaven, seen as yet "through a glass darkly."

Let us, however, before considering this aspect of Christian Science further, carefully consider the three definite statements made in the paragraph written by Mrs. Eddy, and quoted above, first, with regard to matter ; second, with regard to God ; and third, with regard to man.

Firstly, with regard to matter, it states, "There is no life, truth, intelligence, nor substance in matter ; . . . matter is mortal error ; . . . matter is the unreal and temporal."

Secondly, with regard to God, "All is infinite Mind [God] and its infinite manifestation, for God is All-in-all ; Spirit [God] is immortal Truth ; . . . Spirit [God] is the real and eternal ; . . . Spirit is God."

Thirdly, "Spirit is God, and man is His image and likeness [the likeness of Spirit, not of matter]. Therefore man is not material ; he is spiritual."

If we consider the first statement, it is quite clear that we have to regard matter as apart from God, whatever our conception or explanation of it may be. God, to the greatest thinkers of all ages, and especially to all Christians, has ever been the "Eternal, Immortal, Invisible"; matter, as Mrs. Eddy says, is clearly the opposite, the temporal, the mortal, the visible. The philosophy of Christian Science tells us that matter is but the phenomenon which appears to the physical senses, and that only our false or imperfect human consciousness is concerned with it, that it is the blurred image which hides the ball of light from our view. Christian Science has never taught that matter is not real to the human consciousness, but that it is unreal in the sense of ultimate reality, and in the sense that it forms no part of God's spiritual creation, which is the only real or actual creation.

Material science now proclaims that matter is vibration. Mrs. Eddy taught, many years earlier, that matter is vibration, the vibration of human thought. That this view is closely in accord with the conclusions of the greatest scientists of the day was indicated by Mr. Balfour in his address to the British Association, when he said that we now explain matter by explaining it away. A little consideration will show that, assuming the basis of Christian Science philosophy to be sound, this explanation of matter is not only reasonable, but is absolutely logical.

The second statement presents God and His creation as spiritual, and God not apart from His creation, but His creation as being a part of, or an expression or manifestation of, Himself; the infinite, eternal Mind unfolding or manifesting itself in perfect spiritual ideas; a perfect spiritual creation; God's world apart from,

and the opposite of, the material world, or the world of human consciousness.

In this statement of God and His creation the philosophy of Christian Science could not be proved unsound, and we have in it the basic principle of Christian Science, viz., that God is perfection, and that all real or true life is a spiritual and perfect expression or manifestation of God ; God expressing Himself.

In the third place, it is stated, regarding man, that "Spirit is God, and man is His image and likeness," that is, the image and likeness of Spirit (God). "Therefore man is not material ; he is spiritual."

This clearly states that whatever he may appear to be to our physical senses, man is a spiritual being, and belongs to, and is a part of, God's perfect spiritual creation. He is the image and likeness of Spirit (God), not of matter. He is not a material being, however much he may appear to be so, but he is a spiritual being, and inasmuch as he is a manifestation or expression of God, he is a part of God's perfect spiritual creation, and therefore must be a *perfect* spiritual being. This is what the philosophy of Christian Science teaches us that man really is, but it must be clearly recognised that this does not mean that the material man, as he appears to the human consciousness, is a perfect spiritual being. In this statement as to man, the philosophy of Christian Science evidently cannot be proved to be unsound, as, if we accept the premise that God is Spirit, and perfection, which all Christians believe, it logically follows that if man is a manifestation or part of God, he must be of the same nature as God (spiritual) and equally perfect.

The philosophy of Christian Science presents to us then :—

Firstly, matter and the material world as apart from, and as the opposite of, God, and His spiritual creation.

Secondly, God and His infinite creation as spiritual and perfect, of which all real life is a manifestation or spiritual expression.

Thirdly, man, not as a material, or sinful, fallen creature, but as a perfect spiritual being, a part of God's perfect spiritual creation.

This is a clear and definite statement of the philosophy of Christian Science, and it is doubtful if it could be more clearly and concisely expressed than in Mrs. Eddy's words already quoted.

It would appear impossible to refute the absolute soundness of its basic principle, that God is perfection, and that all life, including man, is an expression or manifestation of God, and therefore spiritual, as He is, and equally perfect. It is true this means that we have to assume, not only the perfection of God, and that our true selves, as a part of His spiritual creation, are perfect spiritual beings, but that we do not know our true selves, and that our true selves do not know the human sense of life of which we are conscious. It will be seen, however, that this is not an impossible position if life is a state of consciousness,* as all idealistic systems of philosophy agree, and when the extent to which we are deceived by our physical senses is considered.

The great point of Mrs. Eddy's teaching in this connection appears to be that only that which logically

* If life is a state of consciousness, as Mrs. Eddy has pointed out, there is no need to think of God's perfect spiritual creation as being less substantial than the material creation. Matter is the phenomenon cognised by the human consciousness. Why should the phenomenon (if the same term may be used) cognised by the perfect spiritual consciousness be less substantial?

follows from the perfection of God is true, and that the problem of life is solvable from this basis only. Must not that which is not consistent with the basis of the perfection of God be untrue?

We have now to consider the relation of the material creation to God's spiritual creation, and the relation of the material man, as we know him, to the spiritual man of God's creation.

This is more difficult to explain, as the material creation is the world in which we live, which is revealed to us by our physical senses, and of which alone we are conscious until our spiritual perception reveals something more to us. It is only as we begin to look beyond what is revealed by our physical senses, and as we realise the extent to which they deceive us, that we perceive that this world is not the ultimate reality of existence. True is it that "Change and decay in all around" we "see," but the one fact that is borne in upon us with absolute certainty is that beyond and behind all that we see is the eternal and changeless God, the foundation and source of all life, representing perfect law and harmony. This is a fact as to which there can be no uncertainty, otherwise creation must collapse and all life cease. But the question is, "What is the relation of the material creation to God's perfect spiritual creation, and of the material man to the perfect spiritual man?"

Christian Science seems to answer this question in a far more satisfactory way than any other system of philosophy, because, not only does it accept the premise of God's perfection, but also accepts that which logically follows therefrom, viz., the perfection of His creation. We have the relation clearly indicated in the paragraph from "Science and Health" which I have already

quoted. That is to say, the material creation is a false sense of God's spiritual creation, and the material sense of life, of which we are humanly conscious, presents to us a false view of this perfect spiritual creation which is all around us, and in which we "Live and move and have our being." All that we see in the material creation and that is revealed to us by our physical senses, has its counterpart in God's perfect spiritual creation, or rather, the spiritual creation is the real creation, and the material creation is, not the counterpart of it, but a counterfeit, or false sense of it.

All that we perceive that is beautiful and true and good is the reality of God's spiritual creation, and Christian Science teaches that what we have to do is to lose our sense of materiality, and wake up to know our true selves as a part of that spiritual creation. The truth of Life is God's spiritual creation, and the opposite is the material creation. We have to learn to know the truth and the opposite will no longer appear to us as true. This material sense of existence simply means that we have not realised the true or best sense of Life, that we do not know our true selves. Just as a man, sunk in sin and iniquity, may awake from his sense of sin, and live a life of righteousness, having then a better sense of Life, and losing his sense of sin and wickedness, so we may awake from the sense of materiality to the true spiritual sense of Life, that is, we should know ourselves as we really are, perfect spiritual beings in heaven, a part of God's spiritual creation.

In order to understand this aspect of Christian Science philosophy it is necessary to recognise the vital point in which Christian Science teaching differs from all other philosophy and religious teaching, viz., that God

is not and cannot be conscious of evil, or of the material world as we know it, for in order to be so He would need to possess the imperfect human consciousness to present to Him wrongly His own perfect spiritual creation. This is a difference that goes to the very root of all the issues raised by Christian Science, and I shall later refer to it more fully. What I wish to point out now is that Christian Science teaches also, that as evil cannot enter into God's perfect consciousness, neither can it enter into the perfect consciousness of the spiritual beings who form part of His perfect spiritual creation, and therefore our true selves are not conscious of evil, and cannot recognise evil, but are only conscious of good and can only recognise good. From this it follows that Christian Science teaches that we have only a sense of the good, that is, being expressed in God's perfect spiritual creation, and that when we recognise or express either good or evil, it is the false or imperfect human consciousness that is recognising or expressing its imperfect sense of good or evil. In this sense we may appear to represent a dual consciousness, a true consciousness and a false consciousness, but Mrs. Eddy would appear to be absolutely correct and logical in holding that the true or spiritual consciousness is the only real consciousness; that the human consciousness is a false consciousness, and only real to the extent to which we make it real by recognising it.

The full significance of this teaching will be better understood if we consider how completely and continuously our physical senses deceive us, a fact that Mrs. Eddy presses home very forcibly in her writings. For instance, our physical senses tell us that the sun travels round the earth, and that it rises in the east and sets in the west; that the earth is flat; that two parallel

railway lines come closer to each other and eventually meet, and many other things that are absolutely untrue. Yet although we know as a fact that they are untrue, our physical senses so continually tell us they are true that we frequently talk as though they were. Christian Science teaches us that we are constantly and continuously accepting the false evidence of our physical senses, and that the troubles of the world, and our ignorance of real causes, are in the main due to this acceptance of false evidence. In no case would this appear to be more true than when our physical senses tell us that we are human beings, having a knowledge of good and evil. Nothing would appear to the physical senses and to the human consciousness more certain than this apparent fact, but the philosophy of Christian Science teaches that this is essentially untrue, and that it is one of the many complete deceptions of which our physical senses and the human consciousness are capable. We are not human beings, knowing good and evil, but we are perfect spiritual beings, knowing and expressing only good, and it is the false human consciousness that alone manifests and expresses evil.

There is one problem that the philosophy of Christian Science appears to leave unsolved, and that is the apparently unsolvable problem of the origin of evil, but it logically follows from Christian Science teaching that in the sense of ultimate reality evil is not real, and that whatever may be the explanation of the false sense which makes evil appear so real to us, we must seek for that explanation apart from God, into whose perfect consciousness no evil can enter.

If Christian Science does not solve the problem of the origin of evil, it solves the problem of the destruction of evil, which is certainly more important to suffering

humanity. It teaches the fact that we have no consciousness of life apart from thought, and that the spiritual world is the manifestation of good thought, or God's thought, whilst the material world is the manifestation of wrong thought, and therefore that the problem of Life is the problem of right thinking. It presents God as the basis and the sole standard of thought, and shows that if we think in accord with that standard, evil must, and will, disappear from our consciousness.

I have now stated the essential features of the philosophy of Christian Science, and I think it will be found by carefully comparing it with the various systems of ancient and modern philosophy that there is in these latter no evidence which can prove the philosophy of Christian Science to be unsound, but that they confirm its truth in a very great measure; especially is this so in the case of the idealistic systems. They all, however, more or less, lead us round in a vicious circle, and the truth of their various theories is not provable, as they cannot be put to practical tests, nor do they appear to be so concise and definite as the philosophy of Christian Science. The immense value of the philosophy of Christian Science consists not only in the fact that it presents an apparently reasonable and consistent explanation of life, but that its truth can be put to practical tests by all in the daily experiences of life. When we remember also that this philosophy is based on the perfection of God; that what is logically provable from that base is Christian Science; that what is illogical regarded from that base is not Christian Science; then, unless the base can be impugned, it does not appear possible to prove the philosophy to be unsound.

CHAPTER IV.

THE RELIGIOUS TEACHING OF CHRISTIAN SCIENCE.

A CAREFUL study of the religious teaching of Christian Science will reveal the fact that it does not, in its general teaching, greatly differ from that of other Christian Churches, when the underlying meaning of what is taught by the various Churches is correctly understood. The great difficulty, however, is to discover exactly what the various Churches really do teach, as nearly every man and woman puts a different construction on what is taught, and it is quite certain that the great majority of Church members have very little knowledge of the actual beliefs held by the theological professors of their own denominations.

The main differences between the teaching of Christian Science and that of other Christian Churches relate to questions of fact, which should be capable of proof or disproof. Christian Science and all Christian Churches start from an accepted basis, upon which all their religious beliefs rest, viz., that God is the source of all life, and that all is referable to one. The highest conception of God that it is possible for man to hold is equally the conception of the Christian Science Church as of all other Christian churches. All believe that God is or represents infinite Mind or Intelligence, and that He is good, the essence of all goodness,

love, wisdom, power, and of all the highest attributes it is possible to conceive ; in short, that God is perfection. Christian Science is also in complete agreement with all other Christian Churches in accepting the Bible and Jesus Christ as the authority and foundation of all its teachings. It might well be asked, How, then, is it that there are vital differences between the teachings of Christian Science and those of all the other Christian Churches? It appears to me that the fact is to be explained in the same way in which it is possible to account for the differences between the many Christian sects, namely, that they have no definite standard by which to test their interpretation of the Bible, and consequently some special truth appeals more strongly to some men than to others, and this has led to the establishment of different sects.

The reason why Christian Science differs from all other Christian Churches is that it has a clear and well-defined standard by which to test its understanding of the Bible, and therefore Christian Science cannot be contradictory or uncertain in its teaching. The standard is that which is the accepted basis of all Churches, viz., the perfection of God, and consequently the religious teaching of Christian Science is absolutely logical. All the generally accepted Bible teaching that is logically in accord with the basis that God is perfection, is Christian Science, and whatever teaching is not logical from this basis is not Christian Science. Therefore, the earnest student should not have any serious difficulty in discovering what Christian Science teaches. Christian Science does not say that because certain passages in the Bible are not logically in accord with the accepted basis they are not true, but that they must have a deeper meaning than appears on the surface, and

that spiritual perception will reveal the meaning to the sincere seeker after truth. All Christian Churches teach that spiritual things must be spiritually discerned, and spiritual discernment is claimed by some people as a special gift of God, given in a special manner to the founder of the sect to which they belong, but, as Mrs. Eddy points out, God is the one and only source of spiritual discernment, and that source is equally open to all who are humbly and sincerely seeking for truth.

The discovery of Christian Science by Mrs. Eddy was probably due, not only to the fact of her being healed, and to the fact that she perceived that the Christ healing should have continued through the centuries, but to her having recognised that if the Bible and the teachings of Jesus Christ were to be correctly understood, they must be interpreted in the light of the highest conception of God we are capable of holding, and not by the possibly crude conceptions of God we held in childhood's years. Differences in religious beliefs are very largely due to man trying to interpret God by means of various passages of Scripture, instead of interpreting Scripture by the standard of his highest conception of God, gained from careful study of the Scriptures as a whole.

The obviously reasonable method adopted by Mrs. Eddy in order correctly to understand the Bible and the teaching of the founder of Christianity, has caused her religious teaching to differ from that of all other Christian Churches, and it would be difficult to overestimate the importance of these differences. Christian Science teaches that God being perfection, all His creations must be perfect, because they are expressions of Himself. Therefore He did not, and could not, create a sinful man, or a man that could become sinful. It says, in effect, that whatever may be the explanation

of the human consciousness and of this material world, with all its sin, sickness, and trouble, we must look for the explanation apart from God, into whose consciousness imperfection cannot enter, as a perfect God could not create imperfection, or anything capable of becoming imperfect, or that has in it the seeds of imperfection. This teaching is the logical outcome of the philosophy of Christian Science, that all life is an expression or manifestation of God, as, if God, Who is the source of all life, manifested what is imperfect or sinful, He Himself would be imperfect or sinful.

Other Christian Churches take the opposite view, and, directly or indirectly, do attribute to God responsibility for this material world, with all its sin, sickness, and suffering. They say that although God is perfection and has all foreknowledge and power, He did create man knowing that he would become sinful, but that He must have had some wise purpose in doing so, and they appear to regard man as having in some manner a separate life, apart from God. The difference, shortly stated, is that the Christian Science Church does not attribute evil, either directly or indirectly, to God, and other Christian Churches do. This difference between Christian Science and other religious teaching accounts for all other differences; it brings us face to face with the fact that the puzzle of the Christian Church has always been to reconcile an imperfect world with a perfect Creator. All the varying doctrines of the Churches have been, in a measure, so many attempts to accomplish something that would appear to be logically impossible. A perfect Creator implies a perfect creation, as certainly as twice two make four. To attempt to prove that a perfect God created an imperfect world, is like attempting to prove that twice two make three; and to say that God

had some wise purpose in creating a man who He knew would fall into sin, appears to be an endeavour to make an excuse for God, and also appears to be a denial of His perfection. To say that man would not have been a free agent if he had not been free to sin is to say that man was not perfect at the beginning, as sin could be no temptation to a man inherently perfect. In a perfect man there could be no lower nature or defect to which sin could appeal, as the moral quality of the created must be the same as the moral quality of the Creator.

Another fundamental difference in Christian Science teaching from that of all other Christian Churches was referred to when we were dealing with Christian Science philosophy, viz., that evil cannot enter into the pure consciousness of God, and that therefore God has no knowledge of evil, and is not conscious of this material world, with all its sin, sickness, and suffering.

A little consideration will show that although this is a vital and tremendous difference, it is the only logical conclusion at which it is possible to arrive from the basis that God is perfection, and that all real or true life is an expression or manifestation of God, and equally perfect. If God is perfection and in Him are centred and combined all the highest attributes it is possible to conceive, as all Christians agree, He cannot be conscious of evil, as the consciousness of a universe distorted by sin and evil would imply a distorting perception on His part. In fact, as God is the only Creator, He would have to create evil in order to be conscious of it, and because God is the only Creator and could not create evil, it logically follows, as Christian Science teaches, that evil is not real, and has only to do with the false or imperfect human

consciousness. It must be recognised that in Christian Science God and His perfect spiritual creation is the standard of reality.

The other Christian Churches have always taught that God sees and knows the sin and wickedness of the world, but from whatever point of view such doctrines are regarded they are quite illogical, as they directly contradict the basis from which those who teach them start, namely, the perfection of God and His omnipotence. It matters not whether Christian Science correctly explains the material world, or whether we can reconcile this explanation with God's omniscience or not ; we cannot escape from the logical conclusion which follows from His perfection. What applies to sin obviously applies with equal force to this material world with all its sickness and suffering.

It is safe to say that there is nothing in the history of the world, or in the history of the world's knowledge, which proves that God has any knowledge of the material world, although in the popular mind it is generally assumed that He has. A little thought will show that Christian Science teaching is absolutely logical on this point. A simple illustration will show how impossible it is to reconcile the suffering of the world with the belief that God is conscious of it or sees it. If a child falls into the fire, a mother at once does all that she can to relieve its sufferings. If God, presumably having at least as great a love for the child as has the mother, sees the injured child and refrains from healing it, although possessing the power to heal it instantly, then we must seek for an explanation. The only explanation that the ordinary religionist can offer, is that God has made certain laws of nature, such as that fire shall burn, and

that He does not deem it good to interfere with them lest the child should not be careful to avoid falling into the fire again. This explanation is quite inadequate if we assume the same thing to have happened when Jesus Christ was upon the earth, because he would, presumably, have healed the child at once, and if it was right for him to set aside the laws of nature then, it must be equally right for God to set them aside now. The fact is it appears to be absolutely impossible to reconcile the sin and suffering of the world with the suggestion that God has any knowledge of it, and Christian Science appears to contend that a careful study of the teachings of Jesus Christ will prove that he never taught that God has such knowledge, and that the teachings which appear to indicate such knowledge are due to the preconceived ideas in the mind of either the writers or the translators of the New Testament.

At first sight it would appear impossible to reconcile the idea of God's omniscience with this teaching. A little consideration will, however, show that not only is it possible, but that the Christian Science explanation is both reasonable and logical, and even if it be not accepted it would appear impossible to gainsay the logical conclusion following on God's moral perfection and omnipotence. The omniscience of God is explained in Christian Science from the fact that God's spiritual and perfect creation includes all that really or actually is; and therefore God sees and knows His own creation as it actually is. His consciousness being a perfect consciousness, He sees all that is as it actually is, a spiritual and perfectly harmonious creation, whereas our limited, or mortal and material, sense of life presents to us a false or incorrect view of God's perfect spiritual creation. The fault is, therefore, with our false or

material sense of life, the human consciousness, not with God's perfect consciousness, nor with His perfect spiritual creation.

I had a long talk with a leading Congregational minister on this subject some time ago, and he frankly admitted that we could not tell whether God had any knowledge of the material world or not, although ministers generally pray and preach on the assumption that He has.

The question of God's knowledge of sin raises also the question of the punishment of sin. At one time it was thought that God directly punished men for wrong-doing, but it is safe to say that very few, if any, theological professors or religious teachers with claims to scholarship teach that now. It has long been recognised by advanced teachers and thinkers that sin brings its own punishment, and therefore there is no difficulty in reconciling the punishment of sin with the fact of God having no knowledge of it. Christian Science teaches that the law of God is the law of good, and such is the nature of God, that all life is a question of cause and effect. Therefore, if a man thinks a wrong thought or does a wrong action, he automatically suffers accordingly, and likewise if a man thinks a right thought or does a right deed, he benefits as the result. In this sense it is correct to say that God punishes the evildoer and rewards the righteous, because the perfect action of God's law has this result, but the evil is the result of the mortal consciousness.

CHAPTER V.

CHRISTIAN SCIENCE AND PRAYER.

THE Christian Science teaching as to God not being conscious of the material world, leads naturally to the consideration of the subject of prayer. A great deal of the criticism and misunderstanding with regard to Christian Science has arisen over this subject, simply because the word prayer has a different meaning when used in its popular sense, from that which it has when used in its highest religious sense.

Unquestionably the meaning of the word "prayer," in the popular mind, and as generally used, is supplication, or the act of beseeching, or entreating a favour from God.

When, however, it is used in the highest religious sense, it means, to the sincerely religious man, aspiration, or spiritual communion with God, adoration, praise, and thanksgiving, "The soul's sincere desire, uttered or unexpressed," to realise God's presence and power.

It is in this second or higher sense that Christian Scientists always use the word "prayer," and to the Christian Scientist prayer means the turning in thought to God, the deep realisation of God and of heaven. "Treatment" and "prayer" in Christian Science are synonymous terms, and therefore the Christian Scientists are strictly correct in saying that all the cures

wrought through their agency are brought about by prayer.

The popular meaning attached to the word "prayer" is an indication that people do not think about the nature of God, and have not thrown off their mental swaddling-clothes. The impression conveyed to the child's mind, of a perfect earthly Father who lives in heaven, above the clouds, and looks down on the world He has made, is the thought of God unconsciously held by the great majority of people. The idea that the God they unconsciously picture in their minds can, and does, hear every prayer made to Him, and that He answers it or otherwise, as seems best to Him, never appears to them to be unreasonable, because they do not think sufficiently about it.

Ministers and theological scholars, when preaching, know the idea of God and prayer that is in the minds of their hearers, and express themselves accordingly. Hence, this idea of God and prayer is confirmed in the popular mind, and generally, it may be said, is held by the majority of professing Christians. Unfortunately, the result of such a conception of prayer has been, even in the experience of the sincerest Christians, such that they seldom think of relying upon an answer.

If the second, and higher, meaning of prayer is considered, it will be seen that it is perfectly reasonable to expect the desired result from prayer, because it is not a question of asking God to alter material conditions, but of man coming into harmony with God; of man turning in thought to God, and losing his material sense of things in his realisation of God.

The Christian Church has always held that answer to prayer mainly depends upon the faith of the man who prays, but obviously a man must find it very difficult to

have faith that his prayer will be answered, say, when he is praying for the recovery of his sick child, if he is obliged to recognise that the prayer will not be answered unless God sees in His wisdom that it is best. It is especially difficult if he must assume that it is for the best if the child does not recover, and if his experience in nine cases out of ten proves to him that his prayers are not answered. To thinking men such teaching is obviously merely an excuse for something that the Church cannot explain, and is quite contrary to the very definite statements recorded of Jesus Christ with regard to prayer.

Careful consideration will show that whilst the Christian Science conception of prayer is in accord with the highest conception of prayer held by other Christian Churches, the popular conception partakes very largely of the nature of a blind faith. In the latter case no reliance can be placed upon an answer being obtained to prayer, apparently for the reason that those who pray lack a clear conception of the nature of God. Christian Scientists, however, having a clear and accurate conception of God, base their prayers on spiritual law, and the knowledge of God gained by experience. Consequently they can, and do, rely upon their prayers being answered, and their faith is continually being confirmed by experience and actual results.

CHAPTER VI.

JESUS CHRIST AND CHRISTIAN SCIENCE.

THE question with which devout Christians are, rightly, most concerned, is the light in which Christian Scientists regard Jesus Christ.

Thirty years ago it would not, perhaps, have been very difficult to define the light in which Jesus Christ was regarded by practically all Christian Churches, but to-day it is a more difficult matter. There is less blind faith, and more intelligent inquiry as to the basis of faith, and consequently there is far greater uncertainty as to what are the actual beliefs held. This does not mean that men are less religious than they were, but rather that they are more anxious to understand the basis upon which their religious faith rests, and often find that it is very difficult to be sure that many of the doctrines taught them have a solid foundation. The actual relation of Jesus Christ to God and man has been a very difficult question to every sincere seeker after truth.

Apart from Christian Science, there appear to be four distinct conceptions of Jesus Christ held by professing Christians: first, the orthodox conception that Jesus Christ is the only Son of God, and therefore that he is divine, and other men are human; second, the Pauline conception of Christ, as including man in himself; third, the more modern conception that Jesus

Christ is the divine Son of God, but that all men are equally the sons of God, and have at least a spark of the divine in them; fourth, the Unitarian conception of Jesus Christ, which, I understand, is that he was not divine at all, but only a more perfect man than other men. On one or other of these conceptions of Jesus Christ the beliefs and doctrines of the various Churches appear to be based. When considering the different conceptions of Jesus Christ it should be remembered that that view honours him most which is true, not that which may appear to men the highest. Christians rightly hesitate to alter the view of Jesus Christ they have been taught from fear of dishonouring him, but obviously we do not honour him by holding an incorrect view, however exalted it may be. The important question is not what conception appears to honour him most, but what is the true relation of Jesus Christ to God and man.

Christian Science is not so much concerned with beliefs and doctrines as with what is logically provable, and consequently it is possible to define the light in which Jesus Christ is regarded by Christian Scientists. The Christian Science thought of Jesus Christ is different from that of other Christian Churches in the same degree as the Christian Science thought of the relation of God and man is different. Christian Science teaches, as we have seen, that the real or true man is a part of God's perfect spiritual creation, and is therefore divine, spiritual, and perfect. Consequently all men in this sense are equally perfect spiritual beings with Jesus Christ. What we want to understand, however, is the difference between the perfect spiritual being, Jesus Christ, as manifested in the flesh, or as a human being, and all other perfect spiritual beings, as manifested in

the flesh, or all other human beings. The philosophy of Christian Science teaches that the basis of all is the same, and the difference between Jesus Christ and other men in this material world is therefore clearly a difference, as a well-known preacher has said, not of essence but of degree. From this it follows that the difference between the spiritual and material, not only in Jesus Christ, but in all men, is the extent to which God, or the real or spiritual man, is manifested in the individual human being. When the bases of the doctrines of the various Christian Churches and the underlying meaning of their teaching are considered, it is questionable whether they are not all more or less in accord with Christian Science teaching on these points. Certainly all modern Christian teaching would appear to be so.

Although Christian Science teaches that the difference between Jesus Christ and other men is a difference of degree, the extent of the difference can scarcely be overstated, and the position accorded to Jesus Christ by Christian Science is not less exalted than that accorded by other Churches.

Jesus Christ is not less the Saviour of the world to Christian Scientists than to other Christians. That he offered himself a living sacrifice to reconcile man to God is not less firmly held by Christian Scientists than by others. Christian Science teaching, however, on these points is all in logical accord with the accepted basis of the Christian faith, the perfection of God, whereas that of other Christian Churches would not always appear to be so. Christian Scientists regard Jesus Christ as being the most spiritual man that ever lived, that is to say, less of the material sense of life was manifested in him than in any other man, and correspondingly, more of the

spiritual. To Christian Scientists, as to all other Christians, he was unquestionably the highest manifestation of God the world has ever seen, as is proved both by his word and by his works.

Christian Science teaches that it was his spiritual consciousness and clear spiritual perception that enabled Jesus Christ to pierce the veil of matter, and to understand the nature of God and His spiritual creation. He was able to perceive clearly the relationship of man to God, to realise that he and his Father were one, and, through his clear and accurate knowledge of God, to become, as Christian Science teaches, the Way-shower and Saviour of mankind.

There is one aspect of Jesus Christ with regard to which Christian Science appears to differ from other Churches, and that is in distinguishing between Jesus Christ as the teacher of truth and the truth which he taught. Whilst Christian Scientists join with all other Christian Churches in rendering all honour to Jesus Christ as the teacher of truth and the founder of Christianity, they recognise that it was not Jesus Christ, but the truth which he taught, that was to save the world. Jesus Christ was the Way-shower, because his knowledge of God helped him to teach the way of Truth and Life. This is very important, as although, very probably, many religious teachers apart from Christian Science would claim that as being their teaching also, the distinction between Jesus Christ and what he taught is not generally made clear. Christian Science teaching tends to show that the Christian Church has, in the worship of Jesus Christ, lost sight, to a very large extent, of his teaching, and has put a material, instead of a spiritual, interpretation upon both him and his teaching. For instance, Christian Science teaching would appear

to indicate that when Jesus Christ said, "If I be lifted up I will draw all men unto me," his meaning was that if the truth which he taught was lifted up it would draw all men to God. Likewise the text, "Believe on the Lord Jesus Christ, and thou shalt be saved," would appear to mean, "Believe the truth of God which the Lord Jesus Christ taught, and thou shalt be saved." Thus, Christian Science teaches that salvation is the recognition and realisation of the truth which Jesus Christ taught, and that when he said, "Know the truth, and the truth shall make you free," he meant, "Know the truth about God that I have taught you, and that knowledge of God will make you free" from sin, sickness, and death, and will destroy the deceptions of the human consciousness.

In considering the Christian Science teaching with regard to Jesus Christ, it is necessary to remember that he unquestionably taught the perfection of God, and that there must be a logical meaning, from that basis, of all his teachings. It is not possible to suppose that Jesus Christ could have taught what was illogical, and Christian Science would appear to have discovered the logical meaning in its interpretation of his teachings.

The question raised as to God's knowledge of the material world at once comes to mind when considering the relation of Jesus Christ to God and man, but it presents no serious difficulty when we remember that all absolute good is a manifestation of God. Just as we may speak of God punishing sin because the violation of His perfect law causes its own punishment, although no knowledge of sin enters His pure consciousness, so we may rightly speak of His sending Jesus Christ, who was the highest manifestation of His love to man, because all good comes to us from the fact that God is love. "God so loved the world, that he gave his only begotten

Son, that whosoever believeth in him should not perish, but have everlasting life," and many similar texts are just as dear and real to Christian Scientists as they are to other sincere Christians. They must, however, be read in the light of the basis of Christian Science teaching, and should not be taken literally, but be regarded as the evangelist's forceful method of expressing to those he was addressing the depth and reality of God's love.

To Christian Scientists the fact that God is Love is one of the absolute certainties of life, and to them the Atonement of Jesus Christ was, and is, the greatest event in the world's history.

This teaching is far removed from the hard doctrines of the Atonement that were regarded as orthodox, and held so strongly, thirty years ago, but nevertheless it is largely in accord with the conclusions at which the greatest and most devout Christian scholars and thinkers have arrived.

Mrs. Eddy appears to have been absolutely right in her forecast when she wrote, many years ago ("Science and Health," page 24): "The time is not far distant when the ordinary theological views of atonement will undergo a great change, a change as radical as that which has come over popular opinion with regard to predestination and future punishment." The question which every thoughtful man should ask himself is, What have been the causes of the changes, changes so profound that they vitally affect the whole outlook on life?

The first cause is probably the fact that advancing scholarship reviewed the foundations upon which the doctrines of the Church had been based, and examination proved that there was little or nothing in the original records that would justify some of the harsh

doctrines that had been generally accepted. The records themselves were scanty enough, and when it is remembered that the earliest gospel was not written until at least twenty years after Jesus Christ lived upon earth, and how thought changes in a number of years, it can easily be understood how difficult it was for the early translators to gather the exact teaching of Jesus and his disciples, even if the earlier writers correctly expressed those teachings.

It is probable that another cause for these changes is that as advancing education led men and women to think about the basis upon which their religious faith rested, they found it was impossible to reconcile the doctrines taught them with any reasonable conception of God.

There was a time in living memory when nearly all English Christians regarded the King James version of the Bible as if it had been sent down from heaven, printed and bound complete, and believed that if it were not actually written by God it was at least inspired by Him from cover to cover. This, practically, is what was taught the children in the schools, and if not generally preached it was implied to such an extent that with most religious people it remained unquestioned through life. Nothing but this could account for the fact of intelligent people ever having believed the terrible doctrines that were so generally held, and which have been such a hindrance to the religious progress of humanity.

The effect which the Revised Version was to have was little realised at the time of its issue. It is probable that it has had more to do with the change which has come over the thought of the English-speaking religious world, with regard to Bible teaching, than any other

single cause. Directly it was issued preachers and teachers everywhere began to speak and write about the alterations and improvements the translators had made, explaining the various shades of thought that the original records indicated. All this set people thinking about the Bible, and brought home to them the fact that after all it was not the complete book sent down from heaven that they had unconsciously assumed it to be. A ball was set rolling then that will not be stopped until everywhere men have found a religion that will satisfy the reason, and the truth of which can be absolutely proved. The days of blind faith are passing, and will surely be replaced by an intelligent understanding of God, resting upon foundations of truth which every man can verify in his own life's experience. Man's deepest need cannot be satisfied by blind faith, but calls for the spiritual communion that an intelligent understanding of God can alone supply.

Once the fact was brought home to the religious world that the Bible could not be accepted without question, but must be regarded as a mine in which the pearls of inspired truth are hidden, the harsh doctrines so cruel to men and dishonouring to God were sooner or later bound to go. Men began to ask, "What is the justification for thinking of God as a Being whose wrath needed to be propitiated by the sacrifice of His only Son, and what grounds are there for supposing that when men die they must go either to a place of everlasting happiness or to a place of everlasting torment, according to whether they have believed or have not believed that Jesus Christ died for them?" These and a hundred other questions have arisen, and have plunged preachers and their congregations into a thousand uncertainties, not because these questions could not, to

a great extent, be answered and reasonably explained by advancing scholarship, but because religious teachers everywhere have been fearful of facing them; fearful of upsetting the beliefs of those they teach; fearful of their congregations; and fearful of the consequences to themselves if they accepted the best that the greatest and most profound scholarship of the age could give them.

It is probably safe to say that the greatest and most urgent need of the religious world to-day is that its leaders, preachers, and teachers—of all denominations—should have the courage to be frank with themselves and with their congregations, to accept what they know the best scholarship has proved to be true, and to state what they *know* to be true and what they know to be untrue, both with regard to the Bible and to the teaching of Jesus Christ and his disciples. If they had such courage they would soon learn that truth is its own best defender, and that agreement is far nearer than they realise.

It is generally recognised now that the greatest and most profound scholarship has proved that there is no justification for the terrible doctrines that were once so freely preached, yet there are still to be found educated men and women who blindly cling to these old doctrines, and who fail to recognise that for these doctrines they are dependent upon a scholarship which is obviously far less reliable than that which now shows such doctrines to be false.

When the religious world has the courage to face the questions raised by Christian Science, whatever may be its ultimate verdict, it will be recognised that such teaching is the outcome of the spirit of an age of honest inquiry, of an age that is seeking for a knowledge of

God, and for a religious faith that will satisfy the intellect and the heart alike. It is useless for its religious critics to misrepresent and abuse its adherents; as honest men they must face the questions raised. If, as a result of so doing, they prove Christian Scientists to be wrong in any belief they hold, I venture to think, from my own knowledge of them, that none will be more grateful than the adherents of Christian Science. Christian Scientists are amongst the sincerest seekers after truth, and do not accept anything as true simply because they find it in the Bible or because Mrs. Eddy wrote it, but only when intuition, spiritual perception, and experience have proved its truth. At the same time they recognise the Bible and Mrs. Eddy's writings as the best guides to truth they have yet discovered.

I have now endeavoured to show what are the vital differences between Christian Science teaching and that of the other Christian Churches, apart from its special teaching with regard to spiritual healing. If Christian Science teaching cannot be proved to be untrue with regard to the points referred to, it is reasonable to assume that its other religious teaching is equally unassailable. In considering the truth or otherwise of all religious teaching it is necessary to remember that the question is not whether it appears to be taught in the Bible, or even whether Jesus Christ or the Apostles taught it, or whether the Church teaches it, but whether or not it is true, because although we may agree that what Jesus Christ taught was true, we have no absolute proof of what he actually did teach, and therefore it ultimately becomes a question of what life's experience proves to be true. Religious teaching must be regarded as a guide to truth rather than an absolute statement of truth. A certain section of the Christian

Church appears to be able to accept as infallible what the Church teaches, but any claim of that sort made on its behalf would seem to be largely discounted by the fact that the Church does not appear to understand sufficiently the teaching of its founder as to be able to carry out his command to heal the sick.

Before considering Christian Science healing in relation to the miracles and teaching of Jesus Christ, it is perhaps advisable that I should explain my grounds for the statement that the best theological scholarship is largely in accord with both the philosophy and the religious teaching of Christian Science, and that when the underlying meaning of the teaching of other Christian Churches is correctly understood, the differences are by no means so great as would at first appear. It will be found that even in the main differences to which I have referred, the teachings of Christian Science are to a large extent confirmed by the best theological scholarship.

My ground for these statements is the fact that during the five years in which I have been investigating the subject of Christian Science I have sought in vain for any positive evidence that either its philosophy or religious teaching is unsound. My anxiety, after I had the first practical evidence of its healing power, was not only to understand its philosophy and religious teaching, but to know if they were sound. I spent a great deal of time reading up the subject, and discussing it with various Christian Scientists, until I gained a fairly clear idea of its main teaching. I also read a number of the principal books and pamphlets written against it, thinking this the quickest way to discover its weak points. As I have said, however, I failed to find a single book or pamphlet written against Christian

Science which did not show that the author was attacking, not Christian Science, but what he mistakenly thought was Christian Science, although in so far as the writers dealt with the deeper religious truths, they confirmed rather than otherwise the teachings of Christian Science.

I afterwards carefully read the best summaries of the ancient and modern systems of philosophy, and some of the most scholarly works published dealing with the foundations of religious thought, but although I found much that supported the teaching of Christian Science, I searched in vain for proof that it was unsound. When, therefore, a literary society asked me to write the paper to which I have already referred, I decided to do so, as I saw in it an opportunity of bringing to an issue the questions that Christian Science raises.

In that paper I explained, as fully and carefully as possible, the philosophy and religious teaching of Christian Science, and I afterwards submitted a copy to one of the most learned professors of a leading Nonconformist college. He fully confirmed the opinion I have expressed that Christian Science teaching is largely in accord with the best modern theological scholarship, and that on the points where it differs from popular theology, such scholarship has not come to a definite conclusion, although it inclines to the popular teaching, without having definitely faced the issues.

I have since submitted the paper to one of the most scholarly ministers in the Congregational communion, and to ministers of various other denominations, and they all, more or less, confirm the view I have already indicated.

CHAPTER VII.

THE MIRACLES OF JESUS CHRIST AND CHRISTIAN SCIENCE HEALING.

THE aspect of Christian Science healing which is of supreme importance to all sincerely religious people is that embodied in the claim that the healing is the operation of the same spiritual law as was manifested in the miracles of Jesus Christ. It is not suggested, therefore, that Christian Science is a new discovery, but rather a re-discovery of an ever-operative principle. It is a somewhat striking fact that while the "higher critics" were trying to explain away the miracles of Jesus Christ, Mrs. Eddy was teaching, and *proving*, that there was no need to explain them away, as they were based on spiritual law, and were the outcome of his clear and accurate knowledge of God. In whatever degree it may be possible for these "higher critics" to explain away or modify the stories in the New Testament by writing down some as legendary and others as the exaggerated statements of the worshippers of Jesus Christ, it is probable that none would dispute the fact that Jesus Christ did heal the sick and that his power knew no limitation, and operated in cases of organic disease, as well as in functional disorders. The only "limitation" indicated in the New Testament is that imposed by unbelief, as in the statement that he did

no mighty works in Nazareth because of the unbelief of the people. This may indicate that reasonable co-operation was necessary, or at least that he could not heal when the patients and those around them had no belief in him or in his teachings, although it is more probable that he would not heal because of their unbelief, not that he could not do so.

In considering the miracles of healing performed by Jesus Christ, it is of no great consequence to consider whether all the stories concerning them are correct or not, or whether the criticisms of the "higher critics" are or are not well founded. It is sufficient if it is admitted that Jesus Christ healed *one* sick person, because if he did he would appear to have illustrated a law of God's spiritual creation which, it is reasonable to suppose, we also could use if we understood it, unless indeed it could be proved that he healed by means of an individual spiritual force which emanated from himself alone. The story of the woman who touched the hem of his garment is the only miracle that would in any way suggest the latter alternative, and although it is not unreasonable to believe that his individual spiritual nature was such that she might have been healed in this way, yet all the other accounts of his miracles tend to show that they were due to a power outside himself, or to the operation of spiritual law to which his knowledge of God gave him the key. Even in the case of the woman referred to, it is probable that, recognising her earnest desire to be healed, and her faith, he healed her in the same way as he healed others.

There appears to be no doubt that certain persons in all ages have possessed individual healing powers. Some of these powers appear to have been of the character variously described as magnetic, mesmeric, or

hypnotic, whilst others, as in the case of persons of very saintly life, have indicated a more spiritual origin. In all such cases, however, the power appears to have emanated from, and to have been limited to, the individual. The accounts of the miracles of Jesus Christ, and the fact that he commanded the disciples to heal the sick, as well as the evidence that healing was continued in the early Church for two or three centuries, all indicate that it was by no such personal power that Jesus Christ healed. On the other hand, all this evidence points to the operation of spiritual law, and this view is further supported by cases of healing that have taken place since, under distinctly religious influences, in which cases, except in those due to suggestion, it is probable that spiritual law has been brought into operation by the realisation of God and heaven, through an uplifting faith on the part of the patient.

The important point to observe is that apparently we have here two entirely distinct methods of healing, one which, if admitted, may be attributed to the hypnotic, mesmeric, or magnetic power of the individual, and the other, as manifested in the miracles of Jesus Christ and his disciples, due to a power outside the individual, and which may be attributed to the operation of spiritual law. The distinction between the two is very important, as the former is simply a power possessed by certain individuals, and has nothing to do with Christian Science, whilst the latter is apart from the individual, and is indicative of an ever-operative principle which is within the reach of all and upon which alone Christian Science depends. Although the discovery of Christian Science by Mrs. Eddy was due to her own healing, after a severe accident, and came to her as a sudden inspiration or revelation, one of the originating causes of

her discovery was, in all probability, her recognition of these two distinct kinds of healing. It is more or less certain that, during years of invalidism, Mrs. Eddy's mind dwelt on the subject of the healings recorded in the Bible, and it is most probable that she recognised in some measure that there must be a cause for every such effect. This apparently led her to seek for the cause which operated in the miracles of Jesus Christ, and when she went to Quimby,* and was restored to health, she seemed ready to attribute his cure of illnesses to the same cause which operated in the miracles of Jesus Christ, and to credit him with something of the same power. This excessive admiration for Quimby may seem absurd, as the excessive admiration for Mrs. Eddy evinced by some of her followers often seems absurd to others to-day, but those who so criticise should endeavour to realise what it means to be restored suddenly to health after being an apparently hopeless invalid for years. There is plenty of justification for what may seem excessive gratitude in such cases ; rather are they to blame who are not grateful. It seems evident that Mrs. Eddy gradually became aware that there was a distinct difference between the healing power possessed by Quimby and that manifested in the miracles of Jesus Christ, but for a long time she was at a loss to understand the difference. When she finally came to understand that difference she had discovered Christian Science. Three years before she had been restored to health by Quimby, but at the time of her discovery of Christian Science she was suffering

* Quimby appears to have been a magnetic or mental healer, and some twenty years after the establishment of Christian Science an attempt was made to prove that Mrs. Eddy borrowed her system of healing from him.

from the effects of a severe accident, and her doctor and friends appeared to be expecting a fatal result. Believing, as apparently she did believe, in God's power to heal, she turned to God and was suddenly healed, as thousands of others have been healed in Christian Science since. She apparently did not fully understand her own healing then, any more than did others who have been healed when under strong religious influences; but she recognised that her healing was accomplished by a power outside herself, and that it was distinct from the individual healing of which she had evidence in her association with Quimby. She recognised, too, that the healing must be the effect of a cause, and in due time she saw that the cause was the operation of spiritual law. She soon perceived also that this spiritual law was brought into operation by turning in thought to God, and that therefore it must represent an ever-operative principle, available to all, and having nothing to do with a personal power, which might be possessed by certain individuals.

In considering the miracles of healing performed by Jesus Christ, and endeavouring to compare them with Christian Science healing, we are hindered by the lack of accurate details of his healings, and by the difficulty of knowing exactly what he taught, but surely it needs no great intelligence to perceive that his power to heal rested upon his knowledge and understanding of God. This question, however, involves the truth of Christian Science philosophy, and presuming that to be sound, we need no further explanation of Jesus Christ's power to heal. In considering this matter, however, it must not be forgotten that all Christendom believes that Jesus Christ gave to his followers, not only those of his own day, but those of all time, the injunctions to preach the

Gospel and to *heal the sick*. The giving of the latter injunction implies clearly and definitely that he had so taught his immediate followers that they were in a position to fulfil the injunction, and it implies that every Christian has, or should have, the knowledge and power to heal. Obviously it would have been unreasonable for Jesus Christ to give a command which he knew his disciples would be unable to fulfil, and the only inference to be drawn from his having given such a command, is that the knowledge of God which he taught his disciples was such as to enable them to fulfil it. It is worthy of note that Jesus Christ did not, apparently, pray to God for the recovery of those he healed, neither did he instruct his disciples to pray to God for the recovery of the sick, but apparently he gave to them as definite a command to heal the sick as the command to preach the Gospel.

To what extent the command to heal the sick was carried out in the early years of the Christian Church it is impossible to say, but there appears to be evidence that it was fulfilled to a considerable extent, and that Christian healing was practised until the end of the third century. It appears to have gradually declined as the spiritual life of the Church declined, until the power to heal was entirely lost in the gross materialism that culminated in the union of Church and State.

Certain it is that the power to heal is not possessed by the Christian Church to-day, and nothing could be more misleading than the idea, sometimes propounded from the pulpit, that the ability to heal was withdrawn, as it was no longer necessary for Christians to give such evidence of God's power. Jesus Christ's power to heal being the evidence that he himself gave of the truth of his teachings, surely one of the questions that

the Churches of Christendom need to face to-day is, Why are they unable to fulfil their Lord's clear command? Is it because they do not correctly understand his teaching? Has the Church not yet risen above the materialism that marked its decline in the early centuries of its history? The advent of Christian Science healing forces these questions home. When the nature of that healing is considered, when it is understood that it is based on the operation of spiritual law, that it is not an accidental gift or possession of an individual, but is available to all, and is dependent only on the Christian's knowledge and understanding of God, and the extent to which he learns to "seek first the kingdom of God," then surely it is not unreasonable to recognise in Christian Science healing something that corresponds to the lost power of the early Church. It should be remembered that every true Christian Scientist can and does practise spiritual healing to a greater or less extent.

The only apparent difference between the healings of Jesus Christ, as described in the New Testament, and those of the Christian Scientist to-day is that the former were instantaneous, and, so far as we know, one case presented no more difficulty to him than another. This difference, however, can surely be reasonably accounted for by the character of Jesus Christ and the clearer and more accurate knowledge of God which he possessed. There are, unquestionably, many cases of instantaneous healing among Christian Scientists to-day, and, in a sense, they look always for an instantaneous demonstration of the power of truth.

It is true, however, that the healings in Christian Science are not by any means always instantaneous, but it is true also that experience shows this to be by

no means a drawback, and indeed, is often of very great benefit to the patient. The patient who is healed instantly, often thinks but little as to the cause of his healing, and is seldom very grateful, because he has learnt but little of the truth that has healed him; whereas the patient who is healed gradually will probably have gained a knowledge of God that will never leave him, and which will be a continual help through all the remaining years of his life, enabling him also to heal others. It is very important to note that there is considerable evidence to justify the statement that every treatment in Christian Science does good, even though the effect may not be observable; so that all the time a patient is having treatment he is consciously, or unconsciously, receiving benefit. This, it is not difficult to see, must be the case if the philosophy of Christian Science is sound, and the fact of spiritual law as an ever-operative principle of good is recognised. There have been very few cases amongst those which I have had the opportunity of observing during the past five years, in which distinct benefit has not been observed, even if the full result desired has not been achieved. The strongest evidence, however, that Christian Science healing is of a similar nature to the healing accomplished by Jesus Christ is the fact that it is based on the operation of spiritual law and is accomplished by the Christian turning in thought to God.

CHAPTER VIII.

CHRISTIAN SCIENCE AND THE MEDICAL PROFESSION.

THE medical profession hold that they are not concerned with the religion of Christian Science, but only with its claim to be a system of healing. It is important, however, to remember that those members of the profession who have attacked it most violently have been very largely influenced by their own religious convictions. They have nearly all shown that to strong professional prejudice they have added a still stronger religious prejudice, and that the latter, even more than the former, has prevented them from bringing an unbiassed mind and sound judgment to the consideration of the claims of Christian Science to be a means of healing. Consequently their criticisms are of little value.

Probably the main cause of this ill-considered criticism has been the mistaken attitude assumed by the British Medical Association, as represented by its official organ, the *British Medical Journal*. To this cause also is mainly due the similar criticisms that have appeared in the public Press. Nothing is more regrettable than that the official organisation of the medical profession should have allowed the most violent attacks on Christian Science healing, and the grossest insults to Christian Scientists, to have appeared in its

official journal without having investigated the subject.

The lack of responsibility shown by the Association towards its own members and towards the public generally is astonishing, as both have the right to assume that articles which appear in the official organ of the medical profession represent actual knowledge and the result of careful and thorough investigation. The English official medical organisation had not even the excuse which possibly the American organisation had for assuming that Christian Science was mere quackery, since it had been an established system of healing in America for many years before it was introduced into England. Therefore the accredited representatives of the English medical profession would not have had the slightest difficulty in obtaining from the representatives of the Christian Science movement in England and America, every possible information, both with regard to its methods and the result of its work. Instead, however, of seeking this information from the representatives of the Christian Science movement, those responsible appear to have accepted the most foolish and irresponsible statements from other sources, and, apparently with a total disregard of the very elementary principles of truth and justice, to have assumed that Christian Science was quackery, and to have attacked it accordingly.

It is only just to say that the editor of the *British Medical Journal* has more than once deprecated unworthy attacks on faith healing, which apparently he does not distinguish from Christian Science. The responsible representatives of the medical profession have, as a consequence of the attitude they have taken up towards Christian Science, placed themselves in a

very unfortunate position, from which they now find it difficult to extricate themselves with dignity. They have long discovered that Christian Science is a powerful and responsible system of healing, and that they made a serious mistake in attacking it without investigation. They know perfectly well that Christian Science has cured hundreds of patients whom the medical profession were powerless to help. They know, too, that men, apparently hopelessly bound by the drink and morphia habits, and even by the grossest sensualism, have been absolutely freed by Christian Science, and that those who become interested in it enjoy better health, and are generally improved in every way by their association with it. In fact, they have been forced to the conclusion, and now acknowledge,* that Christian Science heals mental and functional illness, and has a beneficial effect in cases of organic disease, and yet they hesitate to acknowledge their mistake.

In the light of acknowledged facts it may well be asked why the British Medical Association does not face the truth, and thoroughly and honestly investigate the subject. When I endeavoured to arrange with the representatives of the Association for the investigation of Christian Science I found that the real bar to such investigation was the natural lack of confidence manifested by each of the parties towards the other. By their attacks on Christian Science the medical profession clearly indicate their lack of confidence in the good faith of the Christian Scientists, and the latter, regarding these attacks as made, mainly, in the financial interests of the medical profession, have very

* See note, page 5, and evidence of its critics, page 19.

little confidence in the good faith of those who are responsible for their publication.

The reason given by the British Medical Association for not investigating Christian Science healing was that the Association could not investigate the subject until the representatives of Christian Science submitted definite cases of *organic* diseases which had been cured by Christian Science. The submission of cases without due safeguards would obviously have given the representatives of the medical profession the opportunity of further attacks, and I therefore suggested that the proposed investigation should be on lines to be mutually agreed upon by a committee representing both sides. This, however, was not agreed to, and when I insisted upon the condition, the representatives of the Association definitely intimated that they were not prepared to continue the negotiations. It is only just to say that I afterwards found that although the representatives of Christian Science were prepared to agree to the principle, there would have been some difficulty in arranging for the investigation on the lines I proposed, as there appears to be no authority in the Christian Science organisation for appointing such a committee.

In view of the reluctance of the British Medical Association to agree to the investigation of Christian Science healing on lines that would be equally just to each side, the reason assigned for the failure to investigate it appears to be altogether inadequate. Who is to decide, for instance, whether a case is organic or not? The *British Medical Journal* has stated that the most competent medical men cannot always decide the point. I understand that it has been the almost invariable experience of Christian Scientists that when a case—previously pronounced organic—is cured by

Christian Science, it is then described by the medical men as a case of wrong diagnosis. This coincides with my own experience.* It is probably safe to say that Christian Scientists could produce 10,000 cases cured by its means which had previously been pronounced organic by medical men, and in a very large proportion of the cases it would be found that this pronouncement had been made by well-known specialists. But there is nothing to prevent a panel of doctors expressing, in perfect good faith, their opinion that these were all cases of wrong diagnosis. It would be impossible for the doctors who first pronounced the cases organic, or for anybody else, to prove that the opinion was incorrect. Christian Scientists do not presume to say whether a case is organic or not. I have been told on good authority that a representative of the British Medical Association once said that if a case duly certified by specialists as malignant cancer was cured in Christian Science that fact would prove that it was not a case of malignant cancer. In the face of such an attitude, is it reasonable to suggest that Christian Scientists should submit cases to the Association for an official judgment? The reason given for not investigating Christian Science ignores the fact that functional and mental cases are often quite as serious as organic cases. Some of the most serious cases, in which I have employed Christian Science with complete success after doctors had proved of no avail, were certainly not organic so far as a layman could judge, but the recoveries were of the very greatest importance to the patients and their friends.

When considering the question of the cure of organic

* See cancer case, page 103.

diseases by Christian Science it is important to remember that the work is based on the assumption of the truth of Christian Science philosophy. Granting this, then obviously there can be no limit to its power, and any limitation must be in the practitioner, and must be quite apart from the question of whether the disease is organic or functional.

It is questionable whether any useful purpose would be served by Christian Scientists submitting cases as suggested, or even whether a panel of doctors, if they had not studied or investigated Christian Science healing, would be competent to judge the cases. Is it reasonable to suggest that doctors who do not understand the Christian Science method of healing are in a position to speak with authority either of the method or of the cases healed by it?

May not the British Medical Association justly be reminded that they have not withdrawn their attacks* on Christian Science and Christian Scientists, although they were made without investigation, and that therefore they have no right to suggest that Christian Scientists should submit cases to their Association? If the representatives of the British Medical Association desire to investigate Christian Science healing, it is obvious they can do so whether Christian Scientists submit cases to them or not, and in such investigation they can, I am assured, confidently rely upon the most cordial co-operation of the Christian

* See the character of the references made to Christian Science and Christian Scientists in the *British Medical Journal*, June 18th, 1910, in the articles on mental healing by leading representatives of the profession, and especially the sub-editorial (page 149). The latter was apparently not only intentionally offensive to Christian Scientists, but the writer appears to have deliberately misrepresented facts with regard to Christian Science testimonies.

Science representatives, directly they give satisfactory evidence of their good faith in the matter.

The adverse attitude adopted by the medical profession towards Christian Science would appear to have been to a large extent due to lack of knowledge of a certain factor that appears to enter very largely into all mental and spiritual healing, whether Christian Science or any other, viz., the effect that thought has upon the patient, and the extent to which a patient's recovery may be affected by the operation of the laws that govern thought. The latter fact has precluded Christian Scientists from offering to take up test cases, and the representatives of the medical profession have, as a consequence, assumed that they have been unwilling to take up such cases from fear of the result. It would undoubtedly be much more satisfactory to Christian Scientists themselves, and to the public too, if Christian Scientists *could* take up test cases, but obviously, in the investigation of any subject, it is necessary to test it on lines best calculated to demonstrate the truth, and not on lines that render the truth difficult or impossible to arrive at. The question is not whether Christian Science will heal—that fact is tardily acknowledged by the medical profession. The medical profession say the question is whether Christian Science will heal *organic** diseases, and therefore, obviously, it should be tested under the best conditions to enable it to do that.

When it is remembered that we have no consciousness of life apart from thought, and when it is considered

* The representatives of the British Medical Association contended that the only question was whether Christian Science could cure organic cases; that functional and mental cases had always been possible of cure by various mental agencies.

how little the power of thought and the laws that govern it are generally understood, it needs no great amount of intelligence to perceive that although it may be impossible to heal a patient under certain conditions, it may be quite possible, under more favourable conditions, to effect a cure. Had that not been so, nothing would have been easier than for Mrs. Eddy, forty years ago, to have arranged for cases from various hospitals to be handed over to her, after having been duly certified, and for her to have healed them, but to take up cases on such conditions would be exactly the same as harnessing a horse to a cart to pull it one way, whilst another horse is engaged in pulling it in the opposite direction.

When considering the two systems of healing represented respectively by medical science and Christian Science, it must be clearly recognised that the two methods are entirely distinct and separate, and that the former cannot adopt the latter, nor can the latter be used efficiently in conjunction with the former. It is true that Christian Science treatment can be given when the case is in the hands of a doctor, but the bases upon which the doctor and the Christian Science practitioner work are so entirely different, that although the latter's treatment will help the patient, the result is not satisfactory from the Christian Science point of view, since the main object of its healing is to demonstrate the truth of Christian Science philosophy, and to bring men to a true knowledge and understanding of God. Unless it has this result the patient is not permanently benefited, and therefore the time spent on the treatment is more or less wasted. For this reason it is only under special circumstances that Christian Scientists will consent to give treatment when cases are in the

hands of doctors ; for instance, when they are appealed to after a doctor has pronounced a case to be hopeless, and the immediate friends of the patient have not sufficient knowledge of Christian Science to justify their dispensing with the doctor, and yet are anxious to avail themselves of Christian Science help on account of the testimony of others.

I understand that doctors who have become Christian Scientists have generally commenced by trying to use Christian Science in conjunction with their medical methods, but they have invariably found, when they have gained a further knowledge of Christian Science, that this course is not practicable, and have relinquished medical methods in favour of Christian Science.

People who are anxious to try Christian Science treatment often think that it is very unreasonable of the practitioners to object to their having the doctor also, but when the bases from which the two systems work are understood it will at once be seen how impossible it is for them to work together. For instance, in the first place, the medical practitioner deals with the phenomena cognised by the physical senses, whereas the Christian Scientist goes at once to the spiritual reality behind the phenomena. In the second place, the medical practitioner looks primarily for a physical cause, whereas the Christian Science practitioner, regarding illness as a physical manifestation due to a mental cause, looks only for a mental cause. Thirdly, the medical practitioner expects the patient to be cured by taking medicine, special food, or by otherwise carrying out his instructions, whereas the Christian Science practitioner expects him to be cured by the changes in his thought or mental condition. Fourthly, and this is the crucial point, it is of the utmost importance that the medical

practitioner should closely study the body, and the symptoms manifested in the body, whereas it is of the utmost importance that the Christian Science practitioner should not dwell in thought on the body and on the symptoms which the body manifests, but should dwell on and realise the perfect, that is, the actuality of the spiritual reality.

Thus, on every point, medical practice is the absolute opposite of Christian Science practice. It will have been seen from the consideration of Christian Science philosophy that the Christian Science practitioner heals by turning in thought to God, and denying the truth of the apparent evil, and by the realisation of God's perfect spiritual creation ; in other words, by recognising the lie that is presented by the physical senses, and knowing the truth of the spiritual reality that is behind the lie, or phenomenon presented by the physical senses. Further, the Christian Science practitioner heals by discovering and correcting the wrong thoughts that are the immediate cause of the appearance or manifestation on the body.

Imagine, in the light of these facts, a doctor and a Christian Science practitioner taking up a case together. The doctor says, in effect, "This is a man with a certain disease ; I must examine carefully the body and the symptoms, and watch both with attention." The Christian Science practitioner replies, "What you see is not the real man ; it is but the phenomenon cognised by the physical senses. You cannot see man, because he is spiritual, being a part of God's perfect spiritual creation. Your physical senses are deceiving you with regard to this man as completely as they deceive you with regard to the sun moving round the earth, and what you propose to doctor is but the phenomenon

about which you are being deceived. If I tried to assist you by treating the body, I should be helping my physical senses to deceive me equally, and should resemble an astronomer who based his calculations on the seeming fact of the sun moving round the earth, instead of the fact of the earth revolving. By dwelling on the seeming fact of the man's illness you are making his sense of illness very real to the human consciousness, and you are intensifying the human consciousness, whereas what is needed is that the human consciousness should fade away, and that the spiritual consciousness should become more manifest, as by the development of the spiritual consciousness man discovers more and more of the truth regarding the real or true life, and thus loses the sense of illness and discord."

Thus it will be seen that the whole point of Christian Science healing is to change the consciousness from the material to the spiritual, and therefore it is impossible for doctors and Christian Science practitioners to work together, as one is working from a material basis and the other from a spiritual basis.

It may reasonably be asked, How can a Christian Science practitioner deal with a case if he does not study the body and understand what the disease is? But his business is *not* to know about the disease; it is to know that the disease is *not*, and that the man is, and always has been, well, as he is a part of God's perfect spiritual creation, and could never be anything else. Directly the Christian Science practitioner turns in thought to God and realises that clearly enough as an absolute fact, the patient is healed, and the discord that has been manifested will disappear. The only advantage in the Christian Science practitioner knowing

all about a disease and its symptoms would be on account of the material laws that govern thought in order that he may be directed to and correct the wrong thoughts that are the cause of the disease.

It may further be questioned how it is possible that one man can help another in this way. It may be said that it is quite possible to conceive that if man turns in thought to God he may thus open his mind to the action of spiritual law, and that there may be an ever-operative principle of good underlying all life, that will heal mind and body alike, but that can only affect the individual who turns to God, and not others. This difficulty is explained in Christian Science by the fact that there is one mortal mind in the same sense that there is one Immortal Mind, and just as all real life, or God's perfect spiritual creation, is the expression or manifestation of the one Immortal Mind, so all mortal so-called life, or the material creation, is the expression or manifestation of the one mortal mind. Further, the one mortal mind and all that it includes, being a counterfeit or false sense of the one Immortal Mind and all that it includes, the moment a part of the false sense is destroyed it is destroyed for all men alike. It is as if two men were in a dark room and one turned on the light; the darkness is destroyed for both alike.

A distinguished surgeon once said in jest that Mrs. Eddy's great discovery was mortal mind. Probably a truer word was never spoken in jest, for if the teaching of Christian Science be true, next to her discovery of the Immortal Mind, and that all real life is its perfect expression, no greater discovery has ever been made than that of mortal mind and its expression as the seeming reality, but exact counterfeit, of the Immortal Mind and its expression: the one an immortal and

eternal reality, and the other a mortal and temporal seeming; the one the immortal or God's consciousness, and all that it includes, and the other the mortal or human consciousness, and all that it includes. This brings us back to the philosophy of Christian Science, and the fact that Christian Science healing rests absolutely and entirely on the assumption of the truth of that philosophy.

The great point that the medical profession has to recognise when considering Christian Science healing, is that not only is Christian Science treatment definite work, but every case of healing is a definite response to definite work. Had the significance of this fact been grasped it must have precluded responsible men from attacking Christian Science healing, as they would have perceived that Christian Science practitioners were consciously, or unconsciously, causing a certain known, or unknown, law to operate, and that their work represented the cause of the operation of which the healing was the effect. It is possible to dispute the truth of Christian Science philosophy, and to assert that Christian Scientists, by working as they do, unconsciously bring into operation a certain law of which they themselves have no knowledge, but the onus of discovering and showing what the law is that operates must rest on him who makes this assertion. Even if it could be proved that the law referred to operates only in functional cases, the fact that it does operate in regular and definite response to regular and definite work, is of immense importance. It is obvious, too, that until the medical profession has fully fathomed this law and its operation, it is not in a position to say that the law does not work in the case of organic diseases.

It has been suggested, and even asserted, by some responsible medical men, that Christian Science healing is healing by suggestion, but those who have made this assertion have not produced any evidence to prove it, and the assertion does not appear reasonable in face of the facts. It is true that Christian Science practitioners often do direct the thoughts of their patients into more healthy channels, and the same may be said of Christian Science literature, but Christian Science treatment is neither an audible nor a silent system of suggestion. In *mental* science the healer is said, when giving absent treatment, to get into telepathic communication with the patient, and to impress thoughts of health upon him by mentally arguing against the illness or disease, but such methods are entirely foreign to Christian Science.

In Christian Science treatment the practitioner turns in thought to God alone, and loses as far as possible all thought of the patient or his illness, in his realisation of God and heaven, and he does not in any sense consciously or intentionally convey his thoughts to the patient, nor make any attempt in that direction, nor does he desire to do so. Even when discovering and correcting the wrong thoughts that are manifested in the various forms of illness in or on the body, he does not in absent treatment argue about them to the patient or in any way endeavour to convey his thoughts with regard to them to the patient, but he simply turns in thought to God, reversing the error in thought and realising the truth or harmony of heaven. In mentally arguing against illness the Christian Science practitioner argues against the thoughts of illness that come into his own consciousness, knowing that if they are eradicated from his consciousness they will be equally eradicated from

the consciousness of his patient. In present treatment the practitioner would explain to the patient how the thoughts in his mind were tending to or even actually producing the illness, but the Christian Science practitioner in no sense works on lines of conscious or intentional suggestion.

The cases in my own experience and observation where I have employed Christian Science practitioners have not been, so far as I could tell, cures by suggestion, and even the cases cured by reading Christian Science literature have not, apparently, resulted from the suggestion of thoughts of health presented by the reading, but by the fact that the patient has accepted the Christian Science teaching as true so far as he has understood it. The patient has thus been caused to turn in thought to God, and healing has apparently followed as a natural consequence. Thoughts of health will doubtless help everybody, but there does not appear to be any sufficient ground for supposing that serious illness can be cured by suggesting thoughts of health, and certainly none for supposing that healing can be thus regularly or instantaneously accomplished. If the medical profession believe that Christian Science healing is merely suggestion, in the face of what they know it to have accomplished, it is quite obvious that they would have long ago formulated and put into operation a practical system of suggestion of their own. It is possible this has been done by a limited number of medical men, but it is not a generally recognised practice.

There appears to be no legitimate reason for assuming that Christian Science healing is accomplished by suggestion, but the real and vital issue raised is whether or not there is an ever-operative principle of

good, representing spiritual law, underlying all life, and whether men are freed from the illnesses and discords of this mortal life to the extent to which they come into harmony with that principle. In short, the question is whether God is, and whether turning in thought to God, and realising God and heaven, is the sovereign panacea for suffering humanity. It probably would not be an exaggeration to say that in the past forty years 2,000,000 or 3,000,000 people have put these questions to the test, and have had as a result an affirmative answer.

CHAPTER IX.

MEDICAL CRITICISMS.

IT will now be useful to consider the medical criticisms of Christian Science. The most important, and that which has the most weight with the public, is that Christian Scientists, by neglecting medical methods, have caused unnecessary suffering and possible loss of life. This criticism is based on a total ignorance of Christian Science as a practical system of healing, and is largely based on an idea that Christian Scientists are ignorant people who have blind faith in prayer or in supernatural intervention. It should be clearly recognised that Christian Science is not faith healing, and Christian Scientists do not neglect or fail to avail themselves of medical aid from any feeling of prejudice or from lack of consideration for the patient, or in a spirit of ignorant and unreasoning faith in anything supernatural. Having tried both the medical and the Christian Science methods of healing, experience has proved that the latter is more reliable, and they therefore adopt it. Probably it would be quite safe to say that although Christian Science appeals strongly to some people when they begin to learn something about it, yet they never fully believe in it until they have proved its truth in their own experience, or have seen many very definite proofs of its healing power in others. Even

then they seldom refrain from calling in a doctor in case of serious illness, until further experience has convinced them that the practical results will be more satisfactory if they rely upon Christian Science alone. Medical aid is probably abandoned at once only by those who have turned to Christian Science as a last resource, and who, after experiencing complete cure, are so impressed by the striking evidence of its power that they refuse to return to medical methods. I have already referred to the fact that the two systems cannot be properly worked together, and experience appears to prove beyond all question that recovery is far more certain if Christian Science alone is relied upon. There is therefore good reason why Christian Scientists should not seek medical aid in addition.

It is possible that during the forty years which have elapsed since Christian Science healing first came to be practised, some lives have been lost that might have been saved if medical aid had been resorted to, but if I may judge from my own experience during the past five years, an infinitely greater number of lives has probably been lost through the rejection of Christian Science treatment, and it is doubtful if a case has actually been proved where life has been lost through rejection of medical aid by Christian Scientists.

Mr. Stephen Paget collected evidence from both American and English doctors of cases which he called "the failures of Christian Science." They amounted to seventy-nine cases in all, and the particulars given in many cases clearly show that many of them were not Christian Science cases. They were nearly all described by men who obviously knew nothing about Christian Science, and it is doubtful therefore if their versions were correct; but even if they were, only about

twenty-five or twenty-seven cases indicated that lives might possibly have been saved if medical aid had been resorted to. Yet on such evidence he suggested that thousands of lives are wantonly sacrificed to Christian Science. It *may* be correct to assume that Christian Scientists and medical practitioners are equally liable to commit an error of judgment, but to suggest that either wantonly sacrifices human life is very far from the truth. Such suggestions show an extraordinary lack of knowledge of both Christian Science and Christian Science workers.

No more unjust criticism could well be made than that which accuses Christian Scientists of sacrificing lives or of causing or prolonging suffering. The shallowness of the criticism is well illustrated by the fact that those who make it condemn, with one breath, Christian Scientists for not employing doctors, and with the next charge them with employing doctors on occasions, and again condemn them for doing so.

Another criticism is that Christian Scientists are mercenary. This is partly based on their charging a fee for healing. The suggestion that they ought not to make a charge is due to a misapprehension as to what Christian Science treatment means. The critics appear to think it is a question of prayers for people, and have an idea that it is sacrilegious, and perhaps Romanish, to charge for prayer. When, however, the meaning of Christian Science is understood and the time that it is necessary for a practitioner to devote to a patient is considered, it must be admitted that it is not only right but necessary in the interests of patient and practitioner alike that payment should be made. Payment for Christian Science treatment is evidence of willingness to make some sacrifice for the help to be given, and

therefore evidence that the patient takes the matter seriously, and that even if he does not understand the principles of Christian Science, he at least believes in the sincerity of the man or woman who is going to try to help him. It is so easy for a man simply to ask another to give him Christian Science treatment, and think very little about it himself, and make no sacrifice, whereas it means a very distinct sacrifice of valuable time on the part of the Christian Scientist who gives the treatment. No man has the right to ask another to devote valuable time to him without at least such return as he is able to afford. The principle is wrong, and experience in Christian Science shows that what is wrong in principle does not work in practice, and that the man or woman who, from meanness or other wrong principle, is unwilling to make some sacrifice for the help given, seldom benefits, and certainly not to the extent desired. This is no mere fancy; the laws of God are absolutely just and right, and those who depart from them lose accordingly. Nowhere is this seen more clearly than in Christian Science work. If people desire help in Christian Science they must be absolutely in earnest about it, and no more ready and practical proof can be found of a man's sincerity in asking for treatment than his readiness to pay for it. The general charge, for those who can afford it, is about four shillings for one treatment, and generally does not exceed a guinea per week. It is, however, left almost entirely to the patients to decide whether or not they can afford to pay this fee, and if the case lasts any considerable length of time, the practitioner generally suggests that the fee should be reduced.

The suggestion that Christian Scientists are mercenary, or are in any sense working in Christian

Science for the purpose of making money, is, so far as I have been able to judge, untrue. The amount of time devoted to patients would, according to my experience, quite preclude the possibility of making any considerable income from Christian Science healing, especially as Christian Scientists appear to be equally well satisfied if only a shilling or half-a-crown a week is paid, or even if only the actual travelling expenses of the practitioner are met. The one and only principle that appears to be adopted is that the patient shall be sufficiently in earnest to make what sacrifices he can afford for the sake of the help given.

Another criticism of Christian Science is that it drives people mad. This criticism would not be worthy of consideration if it had not had the support of some members of the medical profession, who, if their criticisms are made in good faith, appear strangely ignorant of mental cases. When a weak-minded person becomes insane the mind of the patient generally fixes upon something and dwells upon it, but, as none should know better than the physician, the subject upon which it dwells is not always the cause of the insanity. The only ground for this criticism of Christian Science is the fact that some women, and possibly some men, gradually becoming insane, have had their attention drawn to Christian Science by someone who has perceived their condition and thought Christian Science might help them, the result being that when the mind has become completely deranged, this has been the subject upon which they have dwelt. To suggest that Christian Science has *caused* the insanity, is quite unworthy of a responsible medical man. In most cases it would probably be quite safe to say that had the friends of the patient arranged with a Christian Science

practitioner to give treatment before the trouble became acute, the insanity would have been avoided. Christian Science has not only saved a great many people from losing their reason, but it has completely cured an immense number after they had actually become insane.

I have now endeavoured to deal with the medical aspects of Christian Science and the most important criticisms of medical men, but there is one other point to which I wish to draw the attention of the English medical profession, and that is the fact that their brethren in America have attacked Christian Science with all the power that wealth can command, in the Press, in the law courts, and in the Legislature, but their attacks have failed completely and ignominiously.*

* See Appendix, "Extracts . . . from 'Christian Science and Legislation.'"

CHAPTER X.

MRS. EDDY.

MY little book would not be complete without further reference to Mrs. Eddy. Whether we read her life as written by her critics, or that written by Miss Sibyl Wilbur,* it is impossible not to feel that the founder and discoverer of Christian Science was not only healed, but that her whole life was transformed and ennobled by the power of the Truth that she has made known to the world. There would appear to have been but little in her life, until well past middle age, to mark her as the possessor of any great power above her fellows. As we read, however, we realise that she has founded the greatest and most progressive religious movement of modern times, that, with almost sublime courage, she has thrown down the gauntlet to the clerical and medical professions. As the result of her life and work, although she has been attacked with the bitterest invective, we have seen, before a generation has passed away, the flag of Christian Science planted, not only in nearly every city and town of her own country, but in every country where the English language is spoken, and even in many foreign lands.

Nearly all the religious and medical organs, and

* "Life of Mary Baker Eddy," by Sibyl Wilbur, is the only authorised life of the founder of Christian Science.

probably every newspaper published in England and America, joined with the occupants of many pulpits during the past twenty-five years in attacking Mrs. Eddy, and in misrepresenting her writings; but she continued calmly directing the movement with supreme ability, quite undaunted, and scarcely troubling to reply to her critics, except perhaps to correct mis-statements of fact. One of the most remarkable facts with regard to the books on her life written by her critics is their extraordinarily strong testimony to the fact of Christian Science healing, to the rapid spread of the movement, and to the extent to which Christian Science healing has been successfully practised by those she taught. When these facts are more fully recognised it will be a matter of general astonishment that a woman who founded such a practical and valuable system of healing should ever have been attacked.

It is difficult to understand what could have possessed some of the most distinguished members of the British clerical and medical professions, when they assumed, with their brethren across the Atlantic, the rôle of the slanderer, especially as Mrs. Eddy's writings, the Christian Science movement, and the personal character of her followers, give the lie so clearly and directly to her traducers. Even if her writings did not abundantly prove that her standard of life was at least as high as that of the best of those who have indulged in personal attacks, Mrs. Eddy's character has little or nothing to do with the truth or otherwise of Christian Science philosophy and religion or its power to heal. There is no point in the personal attacks on the founder of Christian Science, even if they were based on reliable facts instead of consisting too often of deliberate misrepresentations.

The only question that should concern the medical profession is as to what laws are brought into operation in Christian Science healing, and how to understand those laws in order that the members of that profession themselves may put them into operation even more successfully than do Christian Scientists. The only question that should concern the clerical profession is that of the truth or otherwise of Christian Science philosophy and religion, and as to whether they themselves should not be able to heal the sick and sinning as their Divine Master commanded them.

When leading representatives of the professions ignore or fail to face the real issues, and indulge in a campaign of slander and misrepresentation against the founder of the movement, they surely could not adopt a course more unworthy of the great professions they represent. True, it is not easy to gather a correct estimate of Mrs. Eddy's character, but she needs no defence, as she has left, in the Christian Science Church, a memorial such as no other woman in this or any other generation has ever left.

Those who have realised something of the strength and power of the Christian Science movement know that the founder and organiser must have possessed power and ability so incalculably greater than that of ordinary men and women, that only a very bold man or a fool would lightly presume to sit in judgment upon her. Apart from her writings, which certainly indicate very high ideals, it is reasonable to assume that the truths she taught others moulded her own life, at least to the same extent as they mould the lives of her followers. Among these are to be found to-day men and women whose lives are devoted to the service of God and humanity, to an extent which certainly cannot

be exceeded, and is seldom equalled, by the members of any other Christian Church. It has been my privilege to meet some of the most saintly men and women in the course of my association with Christian Church workers, but I have yet to meet any outside the Christian Science Church who so unreservedly "seek first the kingdom of God." I have met men and women whose lives have been completely transformed by the acceptance of the teachings of Christian Science. If these teachings have had this effect upon others, is it not obvious, or at least reasonable to suppose, that they must first have had the same effect upon Mrs. Eddy herself? If she may be judged by the standard of life of many of her followers, she was probably not only the greatest, but possibly the most saintly woman of her generation.*

The following short extract from a lecture, delivered by the Hon. Clarence A. Buskirk, formerly Attorney-General of Indiana, at the Queen's Hall, London, is interesting, and being by one who actually knew Mrs. Eddy intimately, may be regarded as strictly accurate:—

"The discoverer and founder of Christian Science was born at Concord, New Hampshire. All her life she was a devout Christian, a constant student of the Bible, and a loving worker for the welfare of humanity. From early childhood she evinced high intellectual gifts, and a rare spirituality in thought, life, and conduct, and an eminent literary ability. Her life throughout was that of a good and noble woman. In 1866 she met with a serious accident, and her physician pronounced her case hopeless. In her extremity she resorted to prayer, and her recovery followed. During three years of assiduous

* The hymns of Mrs. Eddy in the "Christian Science Hymnal" and her poems published in book form may surely in a great measure be regarded as an index of her character.

study, trying to discover and make practical the scientific explanation of her recovery, the Bible was her only text-book. She finally made the discovery, and named it Christian Science. She restored to health a large number of persons who had suffered from all manner of sicknesses and diseases. Then began her great and loving life's work of making known her discovery to a sick and suffering world. She began teaching her discovery to others, and also began to put it into writing. In 1875 she published the Christian Science text-book, "Science and Health, with Key to the Scriptures." She founded the *Christian Science Journal*, and was its first editor and proprietor, and then she founded the Massachusetts Metaphysical College, of which she was the president. She wrote numerous books and papers on the subject of Christian Science. These evince a remarkable literary genius, and are characterised throughout by high spiritual and humanitarian thinking, and an integrity of purpose which never shrinks or swerves from its direct path in order to propitiate or compromise."

Whether those outside Christian Science endorse Mr. Buskirk's opinions with regard to Mrs. Eddy's writings or not, it will be generally agreed that the true test of all books is the influence their teachings have upon the lives of their readers. Judged by this standard Mrs. Eddy's writings must be given a very high place indeed. Probably no woman of this or any age has so powerfully influenced the world's thought and the lives of so many people. It is probable that of the Christian Science text-book alone, 500,000 copies at least have been sold, and when it is considered that the cheapest edition is 12s. 6d., it is obvious that people do not buy it to throw it away, especially as copies can be borrowed at the Christian Science reading rooms free of charge. Probably no single book, with the exception of the

Bible, is so carefully studied and read. Mrs. Eddy's other books, too, must have had a very large sale, and there are few monthly publications that have a larger sale, or are more carefully read than the *Christian Science Journal*. Besides the latter, Mrs. Eddy established the *Christian Science Sentinel*, the weekly publication of the movement, which also must have a very large circulation, as it is taken by the majority of Christian Scientists, and very largely read and distributed by those interested in the subject. Mrs. Eddy's crowning achievement in this direction was the establishment of the *Christian Science Monitor*, which is one of America's important daily newspapers, and possibly has a larger world-wide circulation than any other daily newspaper, as it is distributed through all Christian Science churches and societies. Those who have no knowledge of journalism may realise what the establishment of an important daily newspaper means when they are told that the attempted establishment of the *Tribune* in London some few years ago, cost the proprietors upwards of £220,000. Within a few months of the date upon which Mrs. Eddy informed those associated with her that she felt the time had come to found a daily newspaper in connection with the movement, the *Christian Science Monitor* was launched, and soon showed that it had come to stay. The account of the founding of the paper given in the later edition of Miss Sibyl Wilbur's "Life of Mrs. Eddy" reads like a romance, and in view of its subsequent progress such founding must be accounted one of the great achievements of Christian Science. The strength of the Christian Science movement can be gauged in some measure, not only by its 1,400 churches and societies now spreading round the globe, but by the fact that it is the only religious organisation in the world

that is apparently powerful enough to maintain its own daily newspaper.

The various personal criticisms of Mrs. Eddy are really so unworthy of their authors that they do not deserve to be dealt with in detail, but the issues that she raises are issues of world-wide import. True it is that the ultimate value of her life work rests on the truth or otherwise of what she taught, but when a woman, single-handed and alone, has the courage to face the world with such issues, is it just that the worst motives should be attributed to her every action, and the worst construction placed upon every sentence she has written, because forsooth her meaning does not appear quite clear to every reader?

In a world so full of sin and suffering, is slander the due reward of a woman who has helped hundreds of thousands of men and women to believe in God, who has lifted thousands from the depths of blank despair, has helped countless thousands of hopeless sufferers to health and happiness, and who is sending, by her books, and the papers she has founded, a message of hope throughout the world to-day, a message that "Divine love always has met and always will meet every human need" ("Science and Health," by Mary Baker Eddy, page 488)?

CHAPTER XI.

PERSONAL EXPERIENCES.

DURING the past five years I have been, directly or indirectly, responsible for the employment of twelve different Christian Science practitioners in a large number of cases, forty-two of which I can recall. Only in the first two cases was a distinct benefit to the patient not observable. In four other cases the benefit did not appear to extend to the particular trouble for which treatment was given, although the general health of the patient was acknowledged to be benefited. In three other cases, which were undertaken when the patients were already *in extremis*, they appeared to be greatly benefited for a time, but finally succumbed. In all the other cases the benefit was clearly apparent, although in two of these cases the patients were taken ill again, several months afterwards, and died, but in their last illness neither patient had Christian Science treatment. In twenty-six of the cases I paid for the treatment myself, and in the other cases it was paid for by the patients or their friends. In no case was more than a guinea a week paid, in many cases half a guinea only, and in some cases considerably less. It is not possible to tell the exact amount of time devoted by the various practitioners to the cases they undertook, but so far as I can judge the payment could not have averaged more

than eighteenpence per hour. In all the cases the same earnestness and devotion were shown for the welfare of the patient that I have always found with doctors, irrespective of the question of payment.

The cases referred to were of a very varied character, and unless the doctors and specialists who had been engaged upon them were strangely mistaken in their diagnosis and observation, they included appendicitis, cancer, constipation, consumption, deafness, drink habit, heart disease, insanity, measles, melancholia, rheumatic gout, neuritis, and many others. Most of the cases referred to were of a very serious nature, and some of them had engaged the attention of first-class doctors and specialists. It would not be fair to the patients, their friends, or the various doctors, to go into all the details, and for the same reason I must decline to be drawn into correspondence with regard to them. I may, however, make sufficient reference to some cases to enable the reader to understand something of the scope of Christian Science treatment.

I refer to the two cases where no result was observable, because they were the only cases I have either actually seen, or known of, during my five years' experience of Christian Science, where no benefit has been observable, and in these cases the circumstances were such that no other result could reasonably have been expected. They were the first cases for which I tried Christian Science treatment. The initial trial was upon myself, as I was anxious when I first heard of Christian Science healing to put it to some test before trying it for a patient in whom I was interested. I had a trifling ailment in the thigh, due apparently to the cutting of nerves in an operation for appendicitis, and I had Christian Science treatment for a week to see if it would remedy the

affection, and also to gain some idea of what Christian Science treatment meant. The effect apparently was nil, but I saw sufficient of the practitioner to convince me that he was an honest man, so I asked him not to waste further time over me, but to take up the other case. This he agreed to do, but the patient was absolutely antagonistic to Christian Science, and did not hesitate to say that he thought it all nonsense. The practitioner, however, was not discouraged, and continued treatment for about three months, but without any apparent result. Although he then discontinued treatment, he appeared quite confident that the time he had spent on the case was not lost, and that the patient would recover later. However, as neither in this case nor my own had Christian Science treatment shown any practical result, I dropped the subject for the time being, although I saw there was more in it than appeared on the surface. It was obvious in my own case that even if I had not been very sceptical, and had regarded it more seriously, a week might not have been sufficient time in which to effect a cure, and in the second case the very decided antagonism of the patient might account for the absence of a cure. Besides this, the latter case was one in which some of the most noted London specialists had been equally unsuccessful.

About six or nine months later I attended a lecture on Christian Science at the Queen's Hall, London, and was astonished to find that great hall packed, and mainly with keen, intelligent-looking men and women. That visit was sufficient to show me that Christian Science was worthy of more attention than I had previously given to it, and as the case for which I had tried Christian Science treatment six months before had not improved, and was still causing the patient's friends great anxiety,

I shortly afterwards arranged with another Christian Science practitioner to take it up, but, in order not to arouse any antagonism, without informing the patient. This is not a usual practice, but I have always found Christian Science practitioners very considerate, and ready to take a practical, common-sense view of things, and to consider every case on its merits. The patient was suffering severely from melancholia, and after a fortnight I thought I had an indication that the treatment was not doing any good, but the practitioner regarded the indication as distinctly favourable, and I therefore decided that the treatment should continue. At the end of a month I had very definite evidence, from an independent source, of improvement, and also became aware that there had been a gradual improvement during the whole month. Further decided indications of increasing improvement became discernible as time went on, and by the end of twelve weeks from the time treatment commenced, all traces of the trouble had disappeared, and the treatment ceased. Five years have elapsed and the patient has continued perfectly well ever since. It has been suggested that the recovery was a coincidence, but the suggestion does not appear reasonable in face of the fact that the improvement was discernible during the first month, and continued gradually during the whole time treatment was being given. I had the opportunity of closely observing the case, and had no reason for supposing that the recovery was a coincidence. Since that time I have had two other cases of melancholia, for which I arranged for Christian Science treatment, and also two of insanity, and in each of these cases the effect of the treatment appeared to be very similar. In one of the cases of melancholia the treatment only continued for three weeks, and I was

assured by friends of the patient that a distinct improvement was observable, but owing to circumstances over which I had no control treatment was not continued, so I cannot say what the ultimate result would have been had treatment continued. In the other case, however, the patient recovered, although I only helped him myself for a short time, and supplied him with the Christian Science text-book and literature. I think his recovery was mainly due to his reading the Christian Science text-book, in which he found great interest. When I was asked to help him he was, and had long been, in a very hopeless condition: The two cases of insanity were completely cured, one within ten days and the other within three months. Both patients were considerably helped by the interest they took in Christian Science, as soon as they had recovered sufficiently to read the literature, and especially the text-book.

These cases all confirmed my opinion that I should not have been justified in assuming that the cure of the first case of melancholia was a coincidence.

Of the four cases I have mentioned, in which the particular trouble for which the treatment was given had not been cured, three were cases of deafness and the fourth was apparently a case of loss of nerve power in the leg. In all of the cases the patients acknowledged that their general health improved under the treatment, the improvement being very marked in three of them. The patient who was losing power in the leg had practically given up walking more than a few steps, but after having Christian Science treatment for a short time, took to walking again, though with apparent difficulty. In one of the cases of deafness, which was an old and continued trouble of thirty years' standing, the good health gained has tended to improve the

condition of deafness. I do not think that Christian Science treatment continued in either of the cases of deafness for more than three or six months, and only in one case was treatment tried under a second Christian Science practitioner. It is therefore possible that had the patients themselves been very keen on overcoming the deafness, and had they felt justified in obtaining further treatment, the trouble might eventually have been overcome.

My experience appears to show that in apparently difficult or chronic cases, the result is affected by the keenness or otherwise of the patient's interest in Christian Science, and also that very great patience and perseverance are needed in some cases. It would also appear to be advisable, if improvement does not take place under one practitioner, to try another. Christian Science practitioners do not appear to have the slightest feeling against this course, in fact, they often advise it. The patience and perseverance shown by the practitioners in what would appear to be altogether hopeless cases are extraordinary, and can only be due to the fact that they are absolutely certain of the truth of the philosophy of Christian Science, and therefore every case is to them a problem which must be capable of solution. It is almost impossible, in face of the experiences related by various Christian Science practitioners, not to acknowledge that their confidence is in a great measure justified, and I am bound to say that my own experience would appear to justify this patience and confidence.

The case of rheumatic gout I have cited illustrated the extraordinary patience of the practitioners, and showed also how unjust is the charge made by the thoughtless that Christian Scientists are mercenary. This case also shows that none need despair of the ultimate result

of Christian Science work, although improvement may be so gradual as to be imperceptible, except when looking back over a long period. It is more than four years since I introduced Christian Science to the patient, who was then thirty-two years of age. When five years old he had first developed rheumatic gout, which gradually became worse and worse until at the age of fifteen he had become a helpless cripple, could no longer walk, and had to be taken about in a bath chair. This continued for twenty-one years, until a few months ago, when the gradual improvement manifested during four years under Christian Science treatment enabled him to relinquish the bath chair. He now walks about fairly well with crutches, which he hopes to dispense with in time. He had for some time previously managed to get about the house, and even for a few steps in the garden on the crutches, but four years ago, when I asked a Christian Science practitioner to take up the case, there appeared to be no prospect of any improvement in his condition. I think it was fully eighteen months after treatment first commenced that, in fulfilment of a promise, he wrote to me saying that he had at last some evidence of definite benefit from Christian Science. This was only to the extent of freedom from pain, after getting wet. Hitherto, he stated, he had never been out in a shower without being unwell and suffering considerable pain for some days afterwards. A few days before writing he had been caught in the rain, but having his Christian Science knowledge to help him, he put it into practice, and for the first time that he could remember, he suffered no ill-effects. This seemed but a trifling thing, after a Christian Science practitioner had for nearly eighteen months visited him weekly, besides devoting a considerable amount of time to absent

treatment. However, both the patient and the practitioner seemed grateful for the small improvement, and I had no reason to be dissatisfied, as, although I had asked the practitioner to take up the case, and intended paying for the treatment for a time, she would not allow me to do so, but was quite satisfied with the patient showing his appreciation, and his desire to help by paying the penny a week tram fare involved.

A short time afterwards this practitioner left the district, and then a lady living near voluntarily helped the patient for a considerable time. Nearly another eighteen months went by before I had a further letter telling me of definite improvement, and saying that he had got through the winter better than ever before, and that he and his mother recognised that he was better, and could move about more easily than he used to. Soon afterwards the second lady had to give up the case, and as nobody else appeared to come along at the moment, I tried to help him myself for a time. I felt under an obligation to do my best for the case, as, when I introduced Christian Science to him, doctors had just certified that he was incurable, and I had told him that he need not consider his case incurable, but that the experience of others in Christian Science would justify him in hoping for an ultimate recovery. After I had been trying to help him myself for some little time I met a Christian Scientist who, I thought, would be peculiarly well fitted to take up the case. On my telling him about it he at once expressed his willingness to do so, and within twelve months the patient's condition was so greatly improved that he was able to dispense with the bath chair, and walk considerable distances with the aid of crutches.

It is true that he has not yet dispensed with the

crutches, but it needs no great power of imagination to realise the difference to him and to his friends between his being able to walk about alone on crutches and having to be pushed in a bath chair. He tells me that it is twenty-one years since he walked more than a few steps, so there appears to be no reason why he should not in due time dispense with the crutches, if, as Christian Science teaches, the improvement already manifested is due to the gradual change in the patient's consciousness. This case, I think, presents very clear evidence of what can be attained by patience and steady work in Christian Science.

I have had experience of two cases of what was apparently cancer, although I am not sure that the first was actually certified as such. They also illustrated the need of patience. One of the cases shows how much can be accomplished if the patient can whole-heartedly accept Christian Science for himself, and depend upon it alone for healing, dispensing with medical aid altogether. The latter condition may seem to indicate a drastic and bold course, but in cases where doctors and specialists have done their best, and have declared that the patient cannot live, it is only fair to the Christian Science practitioner who is willing to take the responsibility of the case, that he should have a free hand, and that he should be permitted to change the nurse and procure a qualified Christian Science nurse, if he think it necessary. In the case to which I refer a difficulty arose on this point. It is impossible to prove that the result would have been different if the change had been made. The brother of the patient is as sincere in his belief that it would not as the Christian Science practitioner is in his that it would, and each has an equal right to his opinion.

It was a very desperate case before I heard of it, and the lady had already undergone a very serious operation and had suffered intensely for a long time. I told the patient's brother about my experiences with Christian Science, and offered to introduce him to a practitioner. He told me that the patient was having morphia three times a day, and not only had she become a physical and mental wreck, but the morphia was losing its power to relieve her intense suffering. Three days before this Sir ——— had been down to see her, but he could only suggest that another drug should be tried. This they were going to do on that day, so the brother decided to wait and see if it had any effect before trying Christian Science. He rang me up on the following morning, and said that it was evident that the new drug was not assisting, that his sister was rolling about in intense agony, and therefore he would be very grateful if I would try what could be done in Christian Science. He did not profess to be a religious man, or to believe in Christian Science, but he had an open mind, and was only anxious to get help from any source.

I at once arranged with a Christian Scientist to take up the case, and to inform the patient's brother that (Saturday) afternoon. On the following Tuesday I had a letter from the brother saying that the only result up to the present was that the effect of the morphia had been re-established, and for this they were very thankful, as the patient was now sleeping, and fairly comfortable. A short time afterwards the same informant told me that there was a great improvement, and that the patient was only having morphia once a day. The patient improved sufficiently to read, and she enjoyed reading the Christian Science text-book. Later on she was even able to sit up and take a hand at bridge. But time went

on, and she did not get well, nor did the attacks of pain cease, and morphia continued to be administered to relieve them. The brother wrote me grateful letters as to the benefit received from the Christian Science treatment, and expressed his appreciation of the attention and evident sincerity of the practitioner, but said he felt that Christian Science had its limitations. The doctor had continued to watch the case, and to this the practitioner did not demur, nor did he insist upon the morphia being given up, as the pain was so intense when the attacks came on, but he felt very strongly that the Roman Catholic nurse who had charge of the case should be replaced by a qualified Christian Science nurse. This the brother and the patient felt they could not agree to. However, the point was not unduly pressed, and the practitioner continued, but at the end of six months the patient died.

To the ordinary individual the point raised with regard to the nurse would not appear to be of any importance, but there is very considerable evidence to be found that Christian Science practitioners know very much more of the laws that govern thought than the general public, or even the medical profession, and nobody who has had the opportunity of observing closely many cases under Christian Science treatment would be prepared to assert that the practitioner had not good reason for thinking that the patient would have completely recovered had his advice been followed entirely.

In the second case the patient, a man, after being examined by a specialist of unquestionable standing, was informed that there was no doubt as to the nature of his disease, that it was cancer on the liver of a malignant form, and that he could not live more than

six months. He inquired if it was not possible that he might live a few months longer than that, but was assured that six months was the limit, and his friends were informed that there was no prospect whatever of his lasting so long. The specialist gave him some tabloids to relieve the pain, but told him definitely that they would not cure him. He never took the tabloids, as he decided on his way home to take no more medicine, but to try Christian Science. He got the text-book and read it assiduously, and the friend who had introduced the subject a few days before started giving him treatment, although only a very young student of Christian Science. The patient soon began to feel better, and before three months had gone by he felt that he was healed, although he continued to look very ill. His friends all recognised that he was better, but few of them believed that he would recover, or even outlive the six months which the doctor had laid down as the limit of his life. He did not at once get rid of the trouble, although he ate, drank, and slept well. I only knew him by sight, but was asked by a mutual friend to come round one Sunday afternoon to meet him. I went. The patient arrived looking dreadfully ill, and I began to think that his healing, of which I had heard, must have been more imaginary than real. He had not been in the house more than a few minutes before he had to be assisted into another room and a basin fetched, as he became violently sick. The sickness continued for more than an hour, his son meanwhile being sent for, and a cab to take him home. There appeared to be a desire for further Christian Science help, so I suggested to his wife that a practitioner who had recently been engaged in a case in which I was interested should be asked to take up the case. This

was at once agreed to, and the practitioner was introduced to him the same evening. The patient appeared so ill when he was taken home that although I hoped Christian Science would save him, I should not have been surprised to hear in the morning that he had passed away. On the contrary, however, he had a good night, and felt much better in the morning. He continued to make good progress, until at length he completely recovered from the disease. He has now long been in a fairly normal condition of health, has partially resumed his occupation in London, and has occasionally been seen on Saturdays taking his round of golf.

This is one of the most striking cases which has come within my own immediate observation, in which the patient has apparently benefited by turning wholeheartedly to Christian Science, and depending upon it alone. Doctors have since suggested that it was a case of wrong diagnosis, but the patient naturally asks what, then, was the matter with him, and why could the doctors do nothing for him?

The case of consumption to which I refer was particularly desperate, and Christian Science help was sought under somewhat difficult circumstances. It is therefore not easy to decide to what extent the patient benefited. It was one of the cases to which I have referred, in which the patient was *in extremis* when Christian Science help was sought, and succumbed soon afterwards, though having given very decided evidence of response to Christian Science treatment. There was very great reason to believe that this patient would have passed away, as the doctor expected, within twenty-four hours, but the treatment being given life was prolonged for three weeks. Knowing, as I do, all the

circumstances of the case, I have often felt, although from the medical point of view there was no hope, that had I had the courage to dismiss the doctor and rely upon Christian Science treatment only, it is possible the patient would be alive now. The doctor undoubtedly did his very best, but it was evident that the medicine had an adverse effect upon the patient, and pulled him down when he was going on well. This case brought home to me very strongly the fact that whereas Christian Science treatment can only have a good effect upon the patient, medical treatment can have a very harmful effect. I have not had the opportunity of testing Christian Science treatment under ordinary circumstances in a definite case of consumption, but I have strong reason for believing that abundant evidence can be obtained among Christian Scientists of this dread disease having been absolutely eradicated under Christian Science treatment. I had one case of serious chest trouble for which I arranged treatment, and the patient was very soon cured.

The cases of appendicitis were all with one child, and they are of especial interest, as not one of the three doctors who were engaged had ever seen a similar case, and even the surgeon, to whom the patient was afterwards taken, had only known of two cases somewhat similar. In the first case the doctor administered medicine, and the patient suffered considerably. In the second, which occurred about six weeks later, another doctor was engaged, and no medicine was given. In all the cases Christian Science treatment was given the whole of the time, but in the third, fourth, and fifth, a doctor was not engaged except that in the fifth a physician was consulted, and examined the patient when the abscess was discharging. It was distinctly

noticeable that the patient suffered considerably less, and made better progress, when Christian Science only was employed. This may, perhaps, be reasonably attributed to the fact that the parents had learnt how to deal with the condition, but it must be noted that this experience is strictly in accordance with the universal experience of those who have tried Christian Science treatment, with doctors in attendance, as compared with Christian Science treatment alone.

Another important point observed in all the cases was that at first there was a slight indication of improvement, then for a time the condition appeared to remain stationary, and then the temperature and pulse became, and continued, about normal. I have observed exactly the same feature in other cases under Christian Science treatment, especially in those considered hopeless by doctors. Directly treatment has been given a slight improvement has been observed, then the patient has kept about the same, or even appeared worse, perhaps for two or three days, as though there were a struggle for the mastery, and then there has been a distinct change and definite progress towards recovery.

In each of the cases of appendicitis, after the first sickness and pain the condition of the patient appeared almost normal for a time, except that there was no desire for food, and the bowels did not act. Then the abscess, which had apparently been forming on the appendix, burst, and came away through the natural channels. The doctors who had charge of the first two cases had no idea that an abscess had been forming, and appeared astonished when it burst and its presence was thus revealed. The first doctor said that had he known an abscess was forming, he thought he should have advised an operation, and the second doctor intimated that he

certainly would have done so. After the child's recovery the father discussed fully with the second doctor the desirability of taking her to a specialist for advice as to an operation for the removal of the appendix, but it was mutually agreed that this course should not be adopted.

After the fourth instance, however, the father told a physician, who happened to be a personal friend, about the case, and when the trouble arose for the fifth time, he was professionally consulted, and examined the child when the abscess was discharging. He took a serious view of it, but the surgeon, whom he at once consulted by telephone, said that when an abscess formed internally nothing could be better than for it to come away as it had done. The patient was taken up to the surgeon a few days afterwards and thoroughly examined. The mother was instructed simply to keep the child quiet, and to arrange for her being brought back in a month's time. Meanwhile Christian Science treatment was continued. At the end of the month the child was taken back by the father, and after a thorough examination the surgeon said she had gone on quite satisfactorily. He advised, however, that an operation should be performed and the appendix removed, as he said he did not think it possible for an appendix to heal completely once an abscess had formed on it, and unless it did heal the child could not engage in any active exercise, such as ordinary games would involve, else a further attack would follow. The father was unwilling to run the risk which the surgeon advised the operation would involve, and he therefore suggested waiting until he had had further opportunity of proving whether or not Christian Science could entirely eradicate the trouble. He was told that there would be no great

danger in waiting another month, and he therefore decided to do so, meanwhile continuing to have Christian Science treatment. Three different Christian Science practitioners had been employed on the case: the first on the first only, the second on the second and third, and the third on the fourth and fifth cases. The third was consulted as the father knew him to be an experienced Christian Scientist, and wanted confirmation of his belief that Christian Science should have eradicated the trouble and that it should not have occurred again. The third practitioner confirmed this, and therefore when the trouble occurred for the fourth time he was at once asked to take up the case. In this instance, although the symptoms were exactly the same as before, the whole trouble disappeared within a week, save that no abscess burst or came away, as on the previous occasions.

The Christian Science practitioner was very much surprised when the trouble arose again, and especially when the abscess burst, showing clearly that it was the same trouble as before, and he pressed to be allowed to take up the case again without payment, as he was confident that Christian Science treatment would, with a little patience, entirely eradicate the trouble, and do away with the necessity for an operation. This was explained to the surgeon and the physician, and the latter wrote to the father saying that as he and the surgeon were prepared to undertake the responsibility of the operation, he hoped, in the event of his deciding to wait, he would take the responsibility of waiting. Although this did not appear quite reasonable, the father, after careful consideration, decided to accept the responsibility, as it was obvious that the surgeon and physician, knowing nothing of Christian Science, were not in a position to advise except from the purely

surgical and medical point of view. All the cases had very clearly shown a response to Christian Science treatment, and the father felt, therefore, that there was good reason for hoping that the child might be saved from the risk and pain of an operation. Christian Science treatment was continued for a further three months, by which time the child had become so thoroughly strong and well that there was obviously no reason to continue. The physician was not again professionally consulted, but he had the opportunity of observing the child two or three times, and intimated that, considering how well she was, there was no need to consider any further the question of an operation.

It might be thought that the parents ran an undue risk in not having the child operated on after the first two occasions, but it must be remembered that neither doctor advised it. In fact, the first said that he did not believe in operations on children, unless absolutely necessary, as he had known of children dying under operations who, he felt sure, would not have died had no operation been performed, and the second doctor said that statistics did not prove whether or not an operation was advisable in such cases, although he appeared rather in favour of it than otherwise. It may, of course, be said that when the abscess burst, it might not have come away naturally, and the results might have been serious, but, on the other hand, the abscess showed the seriousness of the condition, and if the operation had been performed in the first case it would have been extremely dangerous, and as the family were in holiday apartments, the conditions would have been very unfavourable.

The two most striking cases of constipation cured by Christian Science which have come within my actual

knowledge, were both of a very serious character, and they merit careful consideration by those who suffer much in this way. The first was that of a child under two years of age, who for fifteen months had been in the hands of a doctor, and to whom extraordinarily strong doses of medicine were being given under his direction. The medical measure had met with no success, and, almost in despair, the mother decided to try Christian Science. Within a few weeks of a practitioner being asked to take up the case the child's condition became normal, the change being effected gradually, and from a weakly, sickly looking child the patient became transformed into a rosy-cheeked, bonny little girl, hardly to be recognised as the same. This happy result proved to be permanent. The parents were so convinced of the truth of Christian Science and of the practical benefits which their children derived from it that they resigned their connection with the chapel with which the mother had been connected from childhood to enable them to join a Christian Science church, and take their children regularly to a Christian Science Sunday school.

The other case of constipation to which I refer was that of a man of forty-five, who had been obliged for years to take strong medicines, and so serious was his condition, that although he had been cured of grave chest trouble through Christian Science, he could not believe that his other, and apparently chronic, disability could be removed, especially as it was allied to acute dyspepsia, to which he had been a martyr from childhood. He was cured from the constipation almost as soon as the practitioner began to work for him, and from that ailment, as well as from dyspepsia, he has now long been free. At the time I introduced Christian Science to

him his business affairs were being jeopardised owing to his delicate health, which had necessitated frequent and prolonged absences from the office. His recovery removed this serious difficulty, and his outlook on life, and that of his wife, have altogether improved. Business men do not need to be reminded of the difference good and bad health make in a man's prospects in the City of London.

The cases of the cure of inebriety deserve special mention. In fact, they are of supreme importance, because Christian Science treatment seems to have an effect upon those in bondage to the drink habit which, so far as I am aware, no other form of treatment has. I have expressed myself strongly with regard to ministers attacking Christian Science without due consideration, but when I think how powerless they often are to help those who are slaves to alcohol, I do not think I have expressed myself too strongly. I am speaking from actual experience of cases that I have assisted myself, when I say that the effect of Christian Science treatment on the man or woman who has lost self-control owing to this terrible cause, is such that the false appetite can be entirely eradicated so that drink no longer offers any temptation whatever. This statement admits of absolute proof. The patient may have one or two fights, but he will win absolutely and completely.

I have not had sufficient experience to speak positively of those cases where the patient has no desire to be free, or is indifferent, but I feel sure, from the experience I have, that even in such cases it is only a question of time and patient working. It is no question of a man being suddenly converted, but of the false appetite being eradicated from the consciousness. I have reason to

believe that the slave to other forms of sensuality may alike be freed.

The case of heart disease to which I have referred is of interest as showing that it is possible for a man to be partially healed and greatly helped by Christian Science treatment, and yet scarcely realise that Christian Science *has* helped him. The patient in this case had suffered more or less severely for a long time, and realising that he was in a desperate condition, he went to St. Bartholomew's Hospital, where he was told that his condition was so bad that it was a wonder he ever got there. The sister told me on the following day that it was a very serious case, and intimated that the prospects of his returning to work were very slender. He gradually improved, however, and later, when visiting him, he told me that he had been put under Röntgen rays, and that the attention of the students had been drawn to the extraordinary condition of his heart. In due time, however, he left the hospital, and after a short holiday returned to work. He had not been back more than a fortnight when, on returning home on a Saturday afternoon, he completely collapsed. The message was brought on Monday morning that he was in a very serious condition, and on the following day it was intimated that he would not be able to return to work again.

When I visited him two days later his wife said that the doctor had told her definitely on the previous Monday that he could never go back to work. Next day she ventured to say that she feared what he had said had upset her husband, but the doctor replied that it was really the kindest thing to do to tell him, as it was certainly true. He also refused to take any more money, but offered to come again when her husband got worse.

This only confirmed what the sister at the hospital had told me, and knowing the seriousness of the case I had asked a Christian Science practitioner if he would take it up in the event of the man and his wife being willing. I submitted the proposal to them, and explained the nature of the benefits of Christian Science, asking them to think it over. I knew they were High Church people, and I did not wish to press Christian Science upon them unduly.

I had an intimation in the morning that he wished for the help, and I at once communicated with the practitioner. On the following (Saturday) morning I received a letter from the practitioner, a very earnest man, saying that he had taken up the case directly he heard from me, and had got his thought so clear that he felt sure the man was already healed. A few minutes afterwards I had a message from the man himself, saying that he was ever so much better, and would be back at work on Monday. That afternoon he went for a five-mile walk, and on Monday morning returned to his work as usual.

Soon afterwards he went through all the excitement and strain of the great carmen's strike (which especially affected the department in which he was engaged) almost, as he told me, without feeling it. His recovery, however, had been so natural that both he and his wife failed to realise that it had been due to Christian Science treatment. He simply slept well the night following the first treatment, and the next morning, feeling well, got up. The practitioner had not seen him, and had not done anything to him, nor given him any medicine, therefore he could not realise that it was Christian Science which had, to this extent, healed him. He thought it very kind of the Christian Scientist, when he

called a few days later, to be so willing to help him, but he did not realise that he had already helped him.

This lack of understanding, coupled, perhaps, with a little superstitious fear of Christian Science, led him, when later he felt a little return of the old trouble, to eschew Christian Science, and take medicine. He became seriously ill again. He stuck to the doctor and the medicine, and although I saw what the end must be, and offered once more to arrange for Christian Science treatment, he rejected the offer. Shortly afterwards his death took place.

Considering this case in the light of the cancer case, where the patient accepted Christian Science wholeheartedly, and in the light of my other experiences, it is impossible not to feel that the man ought to be alive now, but it is useless to press Christian Science treatment upon unwilling people.

If Christian Science treatment can be used successfully when the patient is *in extremis*—and it is under such circumstances that I have again and again arranged for it to be given, with remarkable results—it must be obvious that it would be still more useful if resorted to directly serious illness became apparent. A striking case in illustration came within my own experience some months ago. A lady was taken seriously ill, and a physician was sent for, in accordance with her wish. But her husband, being interested in Christian Science, asked a practitioner to take up the case. The physician examined the patient carefully, and saw that her condition was serious, and even suggested the possibility of an operation being necessary. In the course of the next few days he took other steps to ascertain the condition, and his first diagnosis was confirmed. In the meantime, however, the trouble was fast disappearing under Christian Science

treatment, and much to the physician's surprise, the patient had quite recovered within ten days. There is very little doubt that had not Christian Science treatment been given, the patient would have suffered from a severe illness, necessitating an operation, with possibly lasting ill-effects.

It is also obvious that if Christian Science can cure serious illness, it can do much to prevent illness from becoming serious. I have had many instances of its power in this direction, and I think it will be found that all who have had any practical experience of Christian Science over any considerable length of time will testify to its service in assisting to good health, and in eliminating fear.

CHAPTER XII.

CONCLUSION.

I AM well aware, in considering the cases to which I have referred, that it is very easy to ridicule them, and to say that every doctor could quote dozens of far more remarkable cases of healing, but I am not a doctor, and am not trying to prove the fact of Christian Science healing, as that fact is acknowledged. What I wish to emphasise is that Christian Science healing is evidence of the operation of spiritual law, and that my experiences tend to show that that law operates in regular and definite response to Christian Science treatment.

I am also aware that it is easy for critics to say that I have been mistaken as to the actuality of the results I think I have observed, and even when the results are admitted, it is easy to question my assumption that they are the results of Christian Science treatment. It is obvious that in all cases of healing the cause must be assumed from the surrounding facts; it cannot be proved. It is therefore impossible for one man to prove the truth of Christian Science healing to another. It is impossible, even, for one man to present all the details of a case that prove to him the truth of Christian Science healing so clearly as to carry absolute conviction to another. Those who wish to know the truth must study

it and put it to the test for themselves. All that another can do is to quote cases which, owing to his knowledge of the exact details, have proved to him the truth of Christian Science, and this I do in the hope that others will be led to investigate the subject for themselves. Every doctor knows that if he gives medicine to a patient, and the patient is cured, it does not prove that the cure was effected by the medicine, but if he gives the medicine in a dozen cases and the same result follows in each, it is reasonable for him to assume that the medicine produced the cure; nevertheless, it does not prove it. Likewise, if I employ Christian Science treatment in forty cases, and so far as I am able, carefully observe those cases, and if I find similar results in each case, I am justified in assuming that the results are due to the treatment. It is true I cannot prove that my assumption is correct, but I am confirmed in the conclusion at which I have arrived by the similar experiences of every Christian Scientist whom I meet, all giving me details of cases with which they have been concerned, that correspond with my own experiences. My experiences are also confirmed by the fact that the testimonies appearing week by week and month by month in the various Christian Science publications, show that the universal experience of the followers of the movement has been the same as my own. (See also cases quoted in the Appendix and excerpts from the American Press.) I am still further confirmed in my experience by the Report on Spiritual Healing, issued by the British Medical Association, which states in paragraph 13, "The investigation of the sub-committee has satisfied it that the ministrations of the spiritual healers may cure functional disorders and alleviate pain in organic diseases."

It will be remembered that this conclusion was arrived at although only the work of some of the minor spiritual healing organisations was investigated.

I have referred to my personal experiences, as I have said, not to prove the fact of Christian Science healing, but rather as evidence of the fact that I have seriously endeavoured to arrive at truth in the matter, and in pleading for the thorough and unbiassed investigation of the subject by those who are fully competent to undertake such an investigation, I press the conclusion to which my experience has led me, viz., that every case of spiritual healing is evidence of the operation of spiritual law. In view of the results that I have witnessed, it is impossible for me not to recognise that it is of paramount importance to suffering humanity that that law should be fully understood, and made available for every man, woman, and child.

I have dealt more or less fully with my personal experiences of Christian Science healing, but it must be recognised that healing is not the main object of Christian Science, and that it is only a means, and a very practical means, of bringing home to men the religious teaching of Christian Science. The real object of Christian Science is to bring men to a true knowledge and understanding of God, that sin may be eradicated, and lives changed and brought into harmony with God. All Christian Scientists recognise that unless their healing work has this effect ultimately, it is more or less in vain. It certainly seems to accomplish its true object in a remarkable degree.

My own experience is that the religion of Christian Science makes God real to men in their daily lives, to a far greater extent than other religious teaching. It has been some satisfaction to me to have been the means

of bringing health of mind and body to various sufferers during the past five years, but it has been a far greater satisfaction to have been the means of making God real to many others, to whom previously God was but a name. Whether the religious teaching of Christian Science is sound or not, it does make God a reality in the daily lives of men and women who follow it. Again and again has my attention been drawn to the wonderful change for the better that Christian Science has made in the lives of those who have embraced its teachings.

It is a remarkable fact that Christians are more or less afraid to speak of their religion to those who may be in need, and even when ministers or clergymen visit those who are sick, or otherwise in need of help, they very often seem afraid to speak of the power of God to help. When, however, a man has gained some knowledge of Christian Science he is not afraid to speak of God's power, because experience has proved to him again and again that, whatever may be the trouble, Christian Science will help in a very practical way. In speaking of God's power to help, the Christian Scientist testifies that it is only a question of his hearer studying Christian Science for himself, and, I say it in all reverence, putting God to the test. The man with a knowledge of Christian Science is, therefore, not afraid to speak plainly to either the materialist or the agnostic. The fool may still say in his heart, there is no God, but the Christian Scientist replies that you have but to study Christian Science, and put its teachings to the test, and you will soon be neither a fool nor an agnostic.

I had been a member of a Christian church for twenty-five years before I came across Christian Science, and although I had devoted a number of years to Sunday school and other religious work, and had endeavoured

to do my duty as a church member, I do not recollect having consciously influenced the life of any individual, or having made God more real to any. During the past five years, although I have only been endeavouring to investigate Christian Science, I have, by introducing the subject to those in need, been able so to influence both men and women, that God has become the mainspring of their lives. Whatever may be the reason, it is an unquestionable fact that when men believe in Christian Science, God becomes the one absolute fact upon which amid all the changes of life, they feel they can confidently rely; and it matters but little what difficulties, troubles, or disappointments may come along, they have their feet upon a rock, and have no uncertainty as to the ultimate result. They know, as they never knew before, that God *is*, and because they know that God is, the keen edge is taken off the sharpest trouble or anxiety. I would ask ministers and others to weigh carefully these facts before they condemn Christian Science. Men may not be able to decide whether this doctrine or that is true, but much is surely accomplished if God is made absolutely real to them and becomes their one rule and guide of life.

I may be mistaken, but I do not think it is possible for anybody who has carefully studied Christian Science healing, and compared the work of the Christian Science practitioner with the work of the doctor, over any considerable time, to come to any other conclusion than that the continuance of illness of all sorts is in the main due to the ignorance of the public of real causes, and that the very existence of the medical profession as hitherto practised, depends upon the public being kept in ignorance of the truths that appertain to Christian Science healing. If a tenth of what is spent on medicine

under the Insurance Act were to be spent in the dissemination of Christian Science literature, in less than a generation the thought of the people would be so changed and fear would be eliminated to such an extent that it is safe to say that half the amount allotted under the Act for sickness would be saved.

Mark Twain prophesied that by 1920 there would be 7,000,000 Christian Scientists in America and 3,000,000 in England. The prophecy may not be fulfilled; but those who have studied the subject know that it is not impossible of fulfilment, and that Christian Science is quietly but surely progressing at a rate the Churches but little realise, and that before many generations have passed it is possible they will have to choose between absorbing the teachings of Christian Science or having the bulk of their members absorbed by the Christian Science Church.

It is impossible for the business man who is accustomed to look facts fairly in the face, not to feel very strongly that it is quite time the leaders of religion ceased wandering round the vicious circle of religious uncertainties, and braced themselves with sufficient courage to fearlessly face the great issues raised by Christian Science. If its teaching is untrue they should prove it to be untrue, but if true, they should have the courage frankly to acknowledge its truth.

APPENDIX.

IN the following pages will be found some extracts from "Christian Science and Legislation" and from "Editorial Comments on the Life and Work of Mary Baker Eddy." * These will enable the reader to form some idea of the scope of Christian Science healing, and of the opinions now held by many of the leading American newspaper editors, on both Christian Science healing and the founder of the Christian Science movement. For those who desire further information on the subject of Christian Science from an authoritative source, I have also added a list of the official publications of the Christian Science movement and a list of the churches and reading rooms (outside of America) where they may be obtained.

When considering the testimonies quoted in the following pages, it should be remembered that somewhat similar testimonies appear every week in the *Christian Science Sentinel*, and every month in the *Christian Science Journal*. It is estimated that nearly 5,000 testimonies are given every week in the Christian Science churches, and although a very large percentage are not so striking as those quoted, it is probably safe to say that a meeting is seldom held without some notable testimonies being given. It should be remembered, too, that those who give testimonies are but a small percentage of those who have been benefited by Christian Science treatment.

* These books are both published by the Christian Science Publishing Society, and may be obtained for a few pence at any of the Christian Science Reading Rooms.

EXTRACTS SHOWING THE RECOGNITION OF CHRISTIAN
SCIENCE BY THE LEGISLATIVE ASSEMBLIES OF
THE UNITED STATES OF AMERICA

FROM

"CHRISTIAN SCIENCE AND LEGISLATION."

EXHIBIT SHOWING WHERE THE LAWS REGULATING THE PRACTICE OF MEDICINE EXPRESSLY EXCEPT CHRISTIAN SCIENCE EITHER BY NAME OR BY GENERAL WORDS PLAINLY INCLUDING THE PRACTICE OF CHRISTIAN SCIENCE. (COMPILED SEPTEMBER 1ST 1909.)

CALIFORNIA.—"Nor shall this act be construed so as to . . . interfere in any way with the practice of religion; provided that nothing herein shall be held to apply to or to regulate any kind of treatment by prayer."

COLORADO.—"Nothing in this act shall be construed to prohibit gratuitous service in case of emergency, nor the practice of the religious tenets or general beliefs of any church whatsoever, not prescribing medicine or administering drugs."

CONNECTICUT.—"But this chapter shall not apply to . . . Christian Science; nor to any other person who does not use or prescribe in his treatment of mankind, drugs, poisons, medicines, chemicals, or nostrums."

HAWAII.—"And further provided, that nothing herein contained shall apply to so-called Christian Scientists, so long as they merely practise the religious tenets of their church without pretending a knowledge of medicine or surgery; provided that the laws and regulations relating to contagious diseases are not violated."

ILLINOIS.—"And this act shall not apply to . . . any person who ministers to or treats the sick or suffering by mental or spiritual means, without the use of any drug or material remedy."

KANSAS.—"But nothing in this act shall be construed as interfering with any religious beliefs in the treatment

of disease ; provided the quarantine regulations relating to contagious diseases are not infringed upon."

LOUISIANA.—"Nothing in this act, however, shall be construed to prohibit the practice of the religious tenets of any church whatsoever."

MAINE.—"The seven preceding sections shall not apply to . . . persons practising . . . Christian Science, so-called, or any other method of healing if no poisonous or dangerous drugs are employed nor surgical operations performed: provided such . . . persons do not violate any of the provisions of the preceding section in relation to the use of 'M.D.' or the title of doctor or physician."

MASSACHUSETTS.—"The provisions of the eight preceding sections shall not apply to . . . persons practising . . . Christian Science: . . . if they do not violate any of the provisions of Section 8."

MISSOURI.—"The provisions of this chapter shall not apply to persons who merely practise the religious tenets of their church without pretending a knowledge of medicine or surgery, provided that quarantine regulations relating to contagious or infectious diseases are not infringed upon."

NEW HAMPSHIRE.—"Neither shall the provisions of this act apply to . . . persons practising . . . Christian Science, so-called, or any other method of healing, if no drugs are employed or surgical operations are performed: provided such persons do not violate any of the provisions of this act in relation to the use of 'M.D.' or the title of doctor or physician."

NEW YORK.—"This article shall not be construed to affect . . . the practice of the religious tenets of any church."

SOUTH DAKOTA.—"This act shall not apply to . . . Christian Scientists as such, who do not practise medicine, surgery, or obstetrics by the use of any material remedies or agencies."

TENNESSEE.—“And this act shall not apply to . . . Christian Scientists.”

UTAH.—“Nor shall anything in this title be construed to apply to those who heal only by spiritual means without pretending to have knowledge of the science of medicine.”

VERMONT.—“The provisions of this chapter . . . shall not apply to persons who merely practise the religious tenets of their church without pretending a knowledge of medicine or surgery.”

EXTRACTS OF EDITORIAL COMMENTS FROM
“CHRISTIAN SCIENCE AND LEGISLATION.”

The question is being asked again in the State of Ohio, Shall the Christian Scientists be allowed to practise healing among themselves, according to their religious notions, and shall they be allowed to collect a fee for the same?

It seems strange indeed that such a question could be asked in a truly civilised community. The first thing that springs up in the mind of any person who is actuated by any degree of fairness and justice is, Why not let these people alone? They constitute a dignified and sincere religious denomination. They have risen in spite of the taunts and misrepresentations of their enemies. All the churches of Christendom, all the teachers and professors of all colleges, have ridiculed them, have derided them, have called them everything but decent men and women. And yet, in spite of all this, they have steadily grown. Their churches are to be found in every large city, and their believers to be found in every community.

We dare not disturb these people we call Christian Scientists, for the pronunciation of their faith sounds strangely like that primitive Christianity which survived

in spite of legal enactments, in spite of personal assaults, in spite of the jeers and contempt of the scholars. We dare not touch these people, lest haply we shall find ourselves fighting against God Himself.

For the sake of the many thousand homes that Christian Science has blessed; for the sake of the beautiful temples that Christian Scientists have reared all over our land; for the sake of the multitude of worshippers that assemble every Sunday in all parts of the civilised world, we will let them alone in reverent respect, waiting to see what message they are bringing to the world, waiting to discover what new thing God has revealed to us through them.

Medical Talk, Columbus, O.

Whatever may be thought of Christian Science, it must be conceded that it is a healthful religion. Its fundamentals involve the healing of the sick and the sinner. Based firmly on the Bible, this remarkable faith not only teaches that Jesus Christ did accomplish all the remarkable cures attributed to him, but it goes beyond that and declares that the things he did we can do also, and the disciple who is well grounded and strong in the faith can cause disease to disappear by the denial of its real existence.

Christian Scientists also produce evidences—not one or two, but in thousands of cases—where the relieved will testify that, after trying all sorts of doctors and remedies, when they were given up as hopeless, they had come, reluctant and unbelieving, as a last resort, to Christian Science, and were healed.

The one who depends upon reason as his guide will pooh-pooh these witnesses as being possessed of imaginary diseases or of nervous physical conditions, which only needed the imagination instead of medicine as a curative power. That a genuine chronic disease is ever positively and permanently cured by Christian Science, these doubters positively refuse to believe.

Well, what of it? If Christian Science removes only mental suffering, and thus creates the belief that one is cured from physical ills, is it not a healthful religion? The tendency of its teaching is to relieve suffering, not create it. There are thousands of men and women made happier and healthier because they are believers in the curative powers of Science. This healthful religion never adds one straw to the weight of sorrowing humanity. In many an instance it relieves the burden. Taking the cures made by Jesus as absolute facts and his words as literally true, these people have a logical foundation for their faith that can only be shattered by destroying the literal interpretation of the New Testament.

It must be conceded by all who feel for the woes of suffering humanity, that Christian Science is not to be sneered at or denounced. Whether willing to accept it or not, whether reason forbids such a belief for oneself, it must be said that it brings consolation and joy to multitudes who could find no relief in any other panacea. It is a healthful religion. It is easing pain and overcoming sin. It stands firmly on the golden rule, "Love your neighbours." It has an honourable place among the reform and progressive movements of the day. It is so strong, and growing so remarkably, that it must be reckoned with.

Quincy (Ill.) Daily Herald.

The declaration of Dr. J. F. Baldwin, of Columbus, before the temperance committee of the Senate, interests everyone. Dr. Baldwin said that "nineteen-twentieths of all the cases a doctor is called upon to treat would get well without a doctor." It is very refreshing to hear so frank a declaration from a man of such eminence in his profession as is Dr. Baldwin. The discussion was upon amending the Stockwell Bill to allow Christian Scientists to accept money for their prayers for the sick.

There were present some thirty physicians in opposition to the amendment. It is hard to see how these gentlemen could justify their position of opposition when Dr. Baldwin, one of the spokesmen, declared that "prayer would be as good as anything for these people. It is my experience," he added, "that many doctors are using remedies with the utmost confidence which I am satisfied are utterly useless and many times positively harmful."

If that is true, as well as the former statement of the eminent doctor, it would seem that prayer in most cases would be a safer remedy than drugs. Surely prayer would in no case do harm, even if it did no good. Dr. Skeels, of Cleveland, said that "nature is the great restorer, and that most cases would get well, doctor or no doctor, prayer or no prayer." Then, surely, the weight of the argument is in favour of prayer, paid for or not. Whatever is true as to the contention, however, it is very refreshing and a hopeful sign to hear such frank statements from these eminent doctors. It is an admission that common-sense and the observance of the laws of nature are more important than all else. If this is true, then it looks very much as if a doctor's certificate is a special privilege.

Toledo (O.) Blade.

In this country a man has the right to worship God as he pleases. The Christian Scientist is certainly religious. His belief is a religion, and the fact that it inculcates healing without medicine, as taught by Jesus Christ, should not debar him from the protection of law, nor make him an object of tyrannical legislation. Such measures as are embodied in the bills above mentioned are class legislation of the grossest kind. They are of no earthly benefit to anyone but drug doctors, and we should think—for their own self-respect—that they would not countenance the passage of such bills a single instant. Let every tub stand on its own bottom. If

materia medica is the only true healing art, it will win recognition through its own virtues, and not by attempt-to smother out all contrary teaching. Intolerance never wins in the long run. If Christian Science is error, it will soon fall of its own falsehood. Truth is as mighty now as when the omnipotent Father gave it birth. Let the people try both, if they will. In the crucible of time the real gold will be separated from the baser parts and the true virtues of each will shine out resplendent, and all my see, choose, and appropriate.

Ashland (Neb.) Journal.

The various bills emanating from the medical profession recently introduced in the Legislature, purporting to safeguard the practice of Christian Science, constitute in effect an attack upon it. Each should be entitled, "A bill for an act to put the control of the practice of Christian Science into the hands of its enemies." These bills all subject the practice of Christian Science to the control of the "board of health," which is another name for the medical profession, and, unfortunately, the medical profession has not yet adopted toward Christian Science that attitude of toleration and appreciation to which its achievements entitle it. It remains intolerant and antagonistic, and is not qualified to give Christian Science the square deal which American sentiment calls for. The *World-Herald* is not an advocate of Christian Science, but it is an advocate of fair play. It recognises the achievements of medicine and surgery, but it also recognises the achievements of Christian Science, which are at least equally susceptible of proof.

As a newspaper the *World-Herald* is in a position to know and to say that the evils, dangers, and mistakes arising from the practice of Christian Science in this community are among the least of the things calling for legislative interference or regulation. Several years ago,

when this matter was up on a former occasion, the *World-Herald* made this comment:—

“If Christian Science is meritorious, it has equal right with other beliefs to exist. If it is without merit, it will die out of its own inherent weakness. In either view of the case there is no call for legislation concerning it.”

What was true then is true now, with the added emphasis that the lapse of time has produced strong evidence that this cult has by its achievements established its right to exist.

Daily World-Herald, Omaha, Neb.

The *Post* knows very little of the doctrinal beliefs and practices of the sect known as Christian Scientists beyond the fact that some of the most intelligent and representative men and women of the State believe in Christian Science, and that it is their business and their right to believe in it without the slightest interference from the doctors or the Legislature. For this reason, any legislation seeking to restrict or suppress this sect is mischievous in the extreme and utterly violates the spirit of our institutions.

In the judgment of the *Post*, the doctors of Texas are utterly wrong in invoking the power of the State to suppress a religious sect which includes healing among its doctrines. The doctors can get along very well by attending to their own business and letting the religion of other people alone. It may be perfectly true that Christian Science fails; we know nothing about that. It is true that medical science also fails at times, and that the doctors have buried their mistakes by the hundreds of millions, but it would be a monstrous error to suppress medicine and surgery because of such failures. The merits of medicine and the merits of Science are not the question as the *Post* sees it. It is the question of the constitutional right of the individual to embrace whatever religion he may choose or employ

whatever system of healing he may choose. This, in the judgment of the *Post*, is a matter with which the Legislature has nothing to do.

The schools of medicine are in continuous warfare. The allopaths would like very well to see the other schools out of business; they would even like to see doctors of their own school who advertise put out of business. Likewise, the other schools rarely speak well of the old-school doctors. It is clearly not within the province of the Legislature to adjust all these differences of opinion. Granting that certain regulations with respect to the practice of medicine are necessary, it is certainly not proper for an unscientific body like a State Legislature to undertake to adjust differences of opinion about which it is not informed.

Houston (Tex.) Post.

In giving those who introduced and supported the Anti-Christian Science Bill leave to withdraw, the members of the legislative committee of public health proved themselves to be liberal, large-minded men, and their action reflects honour both on themselves and their constituents. The proposed bill, which was substantially the same as the four others that have preceded it, was wholly without justification, and sought to establish class legislation which would have benefited no one except a few medical practitioners. The members of the General Court also are to be commended for accepting the committee's report, and thereby setting the seal of their approval on its action.

Boston (Mass.) Courier.

Mrs. Eddy has given a faith to the world which has been more useful to suffering humanity and given more significance to the Christian religion of recent years than any other single agency.

Truth, Buffalo, N.Y.

There is a feeling among many sensible people that the attacks on the Christian Science Church are unwarranted and uncalled for. The people belonging to this church are among the best residing in this State or elsewhere, and it does seem as if they were entitled to be let alone—which is all they ask for.

Winchester (Mass.) Star.

The State has the right to regulate the practice of medicine and surgery. As to physical treatment of disease it has full jurisdiction, supervision, and control, and can properly make any regulatory laws deemed proper by the Legislature. But spiritual cures and treatment are a matter of religion, the perfect freedom of which is guaranteed by the Constitution. An attempt has been made against Christian Science in Texas before, and unsuccessfully. It has also been attacked in many other States with the same result. In 1904 Congress, in the bill regulating the practice of medicine in Indian Territory, specifically exempted Christian Science after investigation.

Christian Scientists are free American citizens. They are entitled to have Christian Science treatment if they want it. It is undemocratic, un-American, and contrary to the genius of Texas law to interfere with individual liberty. Particularly to be reprehended is the endeavour to prohibit Christian Science practice indirectly. If any legislators believe such legislation wise, let it be direct. Our laws should be so plain that he who runs may read, since ignorance of the law excuses no one. The indirect law is always a bad one.

Houston (Tex.) Chronicle.

Governor Mickey, of Nebraska, has vetoed the bill passed by the Legislature of that State, forbidding Christian Science healers from engaging to heal the sick in that State unless they had taken a four-year

medical course, and had a licence to practise medicine in Nebraska. In vetoing the bill Governor Mickey seems to be in pretty good company, for thirty-eight States in the Union have, since 1898, undertaken legislation along the same line, and in each of them the measure has either been defeated, or amended so as to exclude Christian Scientists, or vetoed by the governor. In most cases the enactment of these laws has not been demanded by public sentiment, but has been inspired by the medical fraternity, and it is interesting to note that legislators, governors, and courts have stood between the medical fraternity and the constitutional rights of the Christian Scientist.

There are all sorts of views of the Christian Science sect—from the one which declares the doctrine a mild sort of insanity to that which believes it competent to cure every ill to which the flesh is heir. It is not for the *Argus-Leader* to enter this controversy. It would be an invitation to an interminable controversy which could do no good, and in which we candidly confess we might easily get worsted. It may be said, however, that Christian Science is not a system of medicine, but is a religion, and it is not the business of the State to interfere with the practices of religion so long as these practices do not harm the State or injure innocent persons. The law does not compel a Methodist or a Congregationalist to call a surgeon when someone else thinks a surgeon is needed. It allows the individual to pick out his own kind of medical treatment. It simply says that men who profess to have studied medicine shall have actually done so and shall be able to pass a competent examination. This is to protect the public against imposition. The man who believes in medicine wants a practitioner who understands it, and the law tries to protect him from imposition.

But the Scientist does not believe in medicine. He believes that human ills can be cured by prayer. He may be wrong. He is sure he is right. It is an unsafe business for the State to undertake to decide. So far

the Scientists have largely the better of the legal phase of the controversy, and the indications are that repressive legislation of this sort will not much longer be attempted.

Sioux Falls (S.D.) Argus-Leader.

Many of the best thinkers of the day are turning to Christian Science, and it numbers among its adherents tens of thousands of men and women in every walk of life. Its growth has been phenomenal. Its work for humanity is far reaching, and one cannot afford to criticise lightly a religion that numbers among its followers men of high literary, social, diplomatic, theological, educational, medicinal, scientific, and religious standing.

It is no "fad." Life-long invalids—chronic, nervous, mental, organic, and every known disease to which flesh is heir—have been cured, drunkards reformed, morphine fiends lifted out of despair, sinners reformed; and one is most ignorant of facts, and misjudgingly or intentionally deceives the public and himself, who does not recognise the good that is being done by this great truth of the ages.

Wyandotte (Mich.) Record.

The world is exceedingly tired of the intolerance of the medical profession. We do not deny the value of medical science, nor the great progress it has made in recent times, but we do know that it is as changeable as the skies, and that with it, as much as with any other science whatever, "the science of to-day is the ignorance of to-morrow." A profession which has in turn pretended to cure everything by bleeding, by purging, by sweating, by cold water, by allopathy, by homœopathy, by eclectism, by antiseptics, by sleeping out of doors, and by orificial surgery, is in no position to say to anybody, "You are a charlatan, and shall not treat disease."

Bisbee (Ariz.) Evening Miner.

Perhaps the public may have noted that the opposition to Christian Science, which was very much in evidence a few years ago, is dying out.

Worldly as a majority of our people may be, they have been quick to recognise the goodness which is in the new cult. There is nothing in Christian Science which would suggest imposition. Faith is the foundation of the belief which has Mrs. Eddy as its chief exponent. Those who accept this good woman's teachings live pure and upright lives. As pious as the Pilgrim Fathers, the Christian Scientists are more liberal than those pioneers of religion in the New World.

Since the immortal Declaration of Independence was given to freemen, our people have held that all men are "endowed by their Creator with certain inalienable rights," among which are "life, liberty, and the pursuit of happiness." As men and women are happy in their religion, any belief which contributes toward the happiness of the world must at least receive the considerate attention of the American public.

Albany (N.Y.) Press-Knickerbocker.

Christian Science is a religion, and as such is protected by the Constitution of the United States. And quite apart from the legal rights afforded by the Constitution, the fact that people honestly believe in it is sufficient reason why its followers should be unmolested.

Of course, it is claimed by opponents that Christian Science is opposed to medical knowledge; but what is medical knowledge? There is no such thing. There is not a single disease, not even of the simplest nature, that a regular practitioner is certain of curing by means of his drugs. It is highly questionable whether diseases are cured by modern drugs any better than they were cured by drugs used in Egypt and Greece, drugs which no physician would think of using to-day. . . . If a man

desires to be treated by Christian Science methods, he has a right to be, and no Legislature or tyrannical majority of men has any right to prevent him from receiving such treatment.

Christian Science has cured diseases. Probably it is safe to say that it cures as many of them as any theory of medical treatment has done. It is certainly an interesting experiment, and no one but a narrow-minded bigot will desire to see it suppressed. Every honest experimenter should be given a chance to show what he can do, and this is all that the Christian Scientist demands.

Portland (Ore.) Telegram.

We have no intention of persecuting the Christian Scientists, as the Quakers, the Protestants, the Non-conformists, the Congregationalists, and the strict Conformists were persecuted. Yet we have passed a law that will land them in prison and keep them there if they are half as obstreperous as was any one of the holy martyrs whose fate we deplore, and whose persecutors we detest.

Perhaps we had better take their Bible away from them, so they will forget God's promises. According to the recent statutes of Nebraska, He never intended to keep them anyway! It only requires the signature of the governor to make that statement the law of the State. If Christ should come to Nebraska and do as he did in Galilee nineteen hundred years ago, he would be arrested and fined, and if he did not pay the fine he would be sent to prison, and we could not have the miserable consolation of shirking the responsibility, as Pilate did, by saying, "I find no fault in him." We would be compelled to declare that he had committed the fault of breaking the law of the commonwealth, and was worthy of his penalties.

York (Neb.) Times.

Some two weeks since, the *Patriot* offered a brief editorial comment on a bill then pending in the Nebraska Legislature, the purpose of which was to prevent the practice of healing by Christian Science methods and to check the rapid growth and development of Christian Science religion in that State. This bill passed both Houses, but was vetoed by Governor Mickey, and the argument he offered in support of his position will prove interesting reading to the people of New Hampshire.

The conclusion of Governor Mickey, that the bill "was conceived in a spirit of intolerance," is especially noteworthy, because it locates and defines the motive behind all such attempted legislation.

There is a tendency among those who have once had their business recognised by law and custom to appeal to the law and to sentiment to protect them and their business against all newcomers, even though the ways of the newcomers may be infinitely better.

It is safe to say that out of every one hundred such bills as that introduced in the Nebraska Legislature, ninety-nine of them were inspired by physicians who imagined they saw in the spread of Christian Science thought a menace to their business. That is the whole thing briefly told, and Governor Mickey laid the condition bare.

Daily Patriot, Concord, N.H.

Dr. George Cutton, the University of Chicago professor, who assailed Christian Science in his recent lecture in Toledo, went a step too far when he branded the views of Mrs. Eddy as "hodgepodge." If the distinguished gentleman were convinced of the truth of his statement, he surely possesses enough common-sense to know that he lowered the dignity of his discourse by personal abuse. His contempt for a book which is recognised to-day as a masterpiece on the subject of Christian healing, and which has done more

to revolutionise the thought of mankind than any work of recent years, his utter disregard of the personal conviction of others, has made him the logical target of scores of Toledo people who do not accept the teachings of Christian Science.

However deeply rooted one's convictions may be as to the value of Mrs. Eddy's work, the fact remains that this book, which is accepted by her followers as a spiritual interpretation of the Bible, has brought more comfort to the suffering, has alleviated more pain, has uplifted and upbuilt more men and women, than all the medical treatises in the average physician's library. Had the volume done nothing more than set men to thinking, it would be given a high place of honour in the world of literature, but the work is used as a commentary and key to the Scriptures by Christian Scientists. The Chicago professor shows very little respect for the Christian Science Church and for Mrs. Eddy when he condemns a work and a movement which has done so much good and is based on such sacred teaching. Had he referred to any other church the members of that church would have been up in arms and made it decidedly interesting for him. The only consoling thought is that, after all, the address is but one man's personal abuse, and it should be treated accordingly.

Toledo (O.) Times.

Physicians seem to be of all persons most jealous of their rights. This is well enough, until they attempt to hedge themselves about with special privileges supposed to be conferred by diplomas given from certain schools. Now, in point of fact, as one contemporary correctly puts it, no one man knows, and no set of men know, all that there is in the wide world of science as applied to the alleviation of physical ills. Hence, when a man, with rising choler and bitter denunciation, seeks to prevent others who do not see things as he sees them in the

realm of therapeutics, from practising the science of healing, either by the administration of drugs, by manipulation of the patient's body, by a system of dietetics, or by the process known as mental healing, he assumes an attitude of intolerance and of persecution that is wholly at variance with the enlightened spirit of the age. Patients die under all manner of medical and so-called scientific treatment. Why concern ourselves more earnestly about the child who dies without medicine than about the child who was given bitter and nauseous potions as long as it could swallow? Or why gird at the man or woman as a quack who does not succeed in rubbing pain and disease away, and laud as a skilful practitioner the man or woman who has experimented in vain in *materia medica* for a remedy that would restore the patient to health?

Surgery claims to be an exact science, and the skill of the man who practises it should be judged according to the most rigid standards of surgical knowledge; medicine, on the other hand, is but a series of experiments, some of which apparently succeed, but many of which signally fail to bring relief and restore the patient to health. Of course, certain facts have been established by long juggling in the realm of experiment. Cathartics and emetics and lethal drugs usually do what is expected of them; but beyond this, absolute results cannot be promised. This being true, the doctor who calls any system of treating the sick—except his own—"quackery," and the death of a patient who was not treated according to a certain formula "murder," is manifestly more concerned for the infallibility of his profession than for the public weal. And when he appeals with denunciatory language to the lawmaking body to place Christian Scientists under the ban of the law, he assumes before the world the pose of the dogmatist rather than that of the humanitarian. The editor of this paper is not a Christian Scientist, nor is he a dogmatist as to any other system of mental or physical healing. Many are helped by Christian Science.

As much may be affirmed as to the efficacy of several other methods of treatment. More cannot be affirmed ; and of some not as much. They all have their virtues—some more, some less.

Puyullup (Wash.) Tribune.

If there were only one person in the world who went about telling his fellow-men that his faith had cured him of a sickness, we might assume that he was mistaken, that he had recovered his health through change of air or some other means. But it is not one alone who declares that Christian Science has made him whole ; the numbers who bear testimony to the good results of the work of the followers of Mrs. Eddy cannot be counted ; they are in every town and city—their name is legion. It is this cumulative evidence that gives weight to the belief that one can be healed by faith. You can find twenty men of good standing in this city inside of three hours who will declare to you on their honour that they have been cured of diseases through the efforts of Christian Scientists. Their word cannot be questioned.

Why should not Christian Scientists be believed? What they declare is done to-day, professors of Christianity admit was done in the days of Paul. Cannot others do what Paul did? You who doubt may say that what was done nineteen centuries ago is impossible to-day. Why is it impossible? As a matter of fact it is not impossible. What Paul did, the followers of Mrs. Eddy are doing in this enlightened age. The character of Christian Scientists entitles them to the respect of all others. Go to a Christian Science church some evening and observe the people. You will find a handsome house of worship packed with persons, cultured, intelligent, accomplished, inspired with the best ideas of Christianity, filled with love for their fellow-men, holding a faith that you may wish you possessed ; you will find lawyers, noted business men, ladies well known in the best New York society. Such are Christian Scientists.

The cures of Christian Scientists, as we have said, have been many; they are not to be questioned. Christian Science is here to stay; it numbers its converts by the score every week. If anyone attempts to criticise it, he should go about the matter with a Christian spirit; above all, he should be sure of his facts. These facts can be learned only by careful inquiry and investigation, and after learning them the investigator probably will have no criticism to make.

Morning Telegraph, New York, N.Y.

EXTRACTS OF TESTIMONIES OF HEALING FROM
"CHRISTIAN SCIENCE AND LEGISLATION."

(Published 1905 and 1909.)

Twelve years ago I was in a hopeless state of ill-health. For twelve years I had been afflicted with pulmonary disease, and during the above-stated period, tried every remedy known to *materia medica*, with no permanent relief. I was twice carried to the operating table, my uncle, Dr. Edman Fitzgerald, of Macon, Ga., being chief surgeon at these operations. After the second operation Dr. Fitzgerald told my mother that the operation had disclosed the fact that my left lung was entirely gone, and the right lung was so badly affected by tuberculosis that it was impossible for me to recover.

I had pneumonia four times after the last operation, and was never known to be free from a cough or cold. I was attended by six prominent physicians of the State of Georgia, each one concurring with the others in diagnosis of my case as being a hopeless one. I was also informed that my kidneys were diseased. I immediately wrote to a medical board of New York, and sent a sample of my urine. Their verdict was, "Whoever passed this urine has a serious case of Bright's disease."

They prescribed for my case, and I took their remedies strictly in accordance with directions, without gaining relief. I became discouraged, and was planning to take my life.

In this sad and hopeless condition I found a copy of "Science and Health, with Key to the Scriptures," by Mrs. Eddy, in the Georgia Historical Library of Savannah, Ga. I engaged this book for two weeks, read it through, and was satisfied that its contents could not harm me, for it was based upon the inspired word of the Holy Bible. I called on the Christian Science practitioner here, bought a copy of "Science and Health," which cost me three dollars, and was healed by reading this book in one year.

My family and I have spent over 3,000 dollars for medicine and medical attention. I was healed by Christian Science at a cost of three dollars. When I began studying Christian Science, I weighed 105 lb.; I now weigh 180 lb. I have not taken any medicine, internally or externally, for the past twelve years, and I am now a well and happy man. I owe my very existence to-day to the healing efficacy of Christian Science, and I stand ready to qualify to the above statement.

Ephraim D. Mann, Savannah, Ga.

In the year 1900, when living in Seattle, Wash., I was taken ill with what the doctors afterwards pronounced to be cancer of the stomach. In three years I was under the care of five physicians, trying allopathy, homœopathy, and osteopathy, spending three weeks in a hospital at Seattle, and subsequently in Los Angeles for the same time. Finally, in 1903, finding myself in a state of nervous collapse, and the attacks of stomach trouble becoming more severe and frequent, I was put on a very limited diet, and used the stomach-tube twice a day for six months. The colour of my skin was a very convincing symptom of the disease. Thinking a trip

on the ocean would benefit me, I went to a northern city, and after three weeks the physician attending me there said, "I do not wish to alarm you, but I think it wise for you to return home at once," advising me as I left his office not to submit to any operation. After my return I lived on raw eggs and baby foods, gradually becoming worse. The attacks then being more prolonged and violent, all nourishment was discontinued, and only sufficient water to moisten my lips and enemata of peptonised milk were given me. Later the physician told my husband he could do no more for me; and my sister, being a graduate nurse, continued the hypodermic injections of morphine and strychnia.

In this extremity, late in December, 1903, I turned to Christian Science, and received immediate help from the first, eating whatever I desired; virtually being healed in three weeks, though there was a slight return of the old trouble the following month, which was quickly met. I was also cured of insomnia, kidney trouble, partial paralysis of the bowels, and I discontinued the use of glasses. For more than a year I have been perfectly well, without the slightest symptom of the old trouble, and I gained 55 lb. in eight months. During my illness about 2,000 dollars was expended in doctors' fees, drugs, and hospital bills.

My gratitude to God for what has been overcome for me through Christian Science cannot be expressed in words, especially for the wonderful spiritual uplifting that has followed the study, and my prayer is that my daily life may be a living expression of that thanksgiving.

Mrs. Louise K. Millard, Los Angeles, Cal.

Christian Science came to me when I was greatly in need of help. I had been obliged to give up my position nearly two years before, as I had severe bowel trouble. I then placed myself in the hands of a physician, whose instructions I followed faithfully, but received no benefit.

I was under the care of six of Detroit's best physicians—the last doctor who attended me being a lecturer in the University of Michigan.

He attended me for several months during the latter part of my illness, and his treatment of my case was at first with medicine and dieting, with no water to drink—but I had not been drinking water all summer. When this treatment failed to benefit me, he started to poultice my body ; I remember very distinctly the blisters which were across my bowels and stomach. At this time I was confined to my bed entirely. After a few weeks of such treatment, and no relief, I was told to lie flat upon my back, without even a pillow and without moving to either side. This treatment was tried a whole month, but it also failed to heal. The cold-water cure was tried ; a rubber tube was wound round my body and ice water was passed through it. This also failed to help me, and, finally, the doctor resorted to a more severe diet, but it did no good. I had become much emaciated, and every day I was massaged with mutton tallow, but it did not seem to do any good and I was gradually wasting away. The doctor stated my case to a council of physicians, but they could not suggest anything different. I wish to mention that I am deeply grateful for the untiring attention given me by this doctor.

In February, 1887, a consultation of physicians was held, but no encouragement was given. At this time it was thought by many that I would pass on at any moment, as the doctors had said they could do no more. When they left my home their last instructions were to give me a little brandy water. I was able to take only about half a teaspoonful of this at a time, as all my internal organs seemed to be so sensitive to food that as soon as anything entered the stomach it would cause distress and action of the bowels, with hæmorrhage. I was unable to eat anything at all, and had not taken a drink of water for a year.

When it was thought that I had but a short time to live, my parents decided to try Christian Science treatment.

A practitioner was called, and I was told that God did not make me sick, that God is good. I was also told to hold in thought that God was my life. In about a week I was eating heartily of all sorts of food. After another week I was able to sit up, and a few days later I got out of bed and sat up for a number of hours each day. I longed for a good drink of water, and I was told that it could not hurt me. I took a drink, without any bad results. The Christian Science treatment was continued, and in the latter part of March I went out. I soon gained forty pounds, and, finally, went back to my position. I was treated five or six weeks.

I cannot begin to express the depth of my gratitude for the work that was done for me through Christian Science. It seemed as if I had been born again, and I realised the truth of Solomon's words, "For it was neither herb, nor mollifying plaster, that restored them to health: but thy word, O Lord, which healeth all things."

The doctor who had attended me called on me after I was restored to health, and expressed both joy and surprise at my recovery. He took down the statements of my parents, as well as my own, and reported the case at the annual meeting of the Michigan State Medical Association in 1889, his statement afterward appearing in the official report of this association.

The study of Christian Science helped me a great deal, as I found that I needed to know more about this Christ-truth which heals the sick. During my eighteen years' experience in Christian Science, I have not tasted a drop of medicine. Surely this is a proof to me that Christian Science does heal. It has revealed to me the truth made known in the teachings of Christ Jesus, and in "Science and Health," by Mrs. Eddy, which not only heals the sick, but reforms the sinner. I do not claim to have gone through these eighteen years without some ailments, but I can truthfully say that whenever there was any trouble I resorted to Christian Science treatment and the sickness was always overcome by it. I am enjoying perfect

health, and know that it is due to Christian Science. I return thanks to God each day for His loving mercy, and I do indeed feel grateful to Mrs. Eddy for revealing this healing truth which came to me when all else failed.

Louis B. Matzka, Detroit, Mich.

[We have been furnished with a copy of the report to which reference is made in the foregoing testimony. This report substantiates Mr. Matzka's testimony, and practically admits that Christian Science healed him after *materia medica* had failed.—Editor, "Christian Science and Legislation."]

I was an invalid for sixteen years. I was under the care of noted specialists from four of the largest cities in the United States—all told, twenty-one doctors and surgeons ministered to me—but to little avail. I constantly grew worse, till, finally, all hope failed, and I reached the point where I cared to live no longer, although I had three children and a devoted husband. At this time Christian Science came to my rescue, and for the past twenty years I have been a well and active woman.

I was never a strong child. I married young, and after the birth of my first child did not know a well day for sixteen years. I had been troubled with constipation from my birth, at times suffering intensely. One specialist, under whose care I was placed for about a year, gave me such powerful drugs to produce action that the coating of the intestines passed, but nothing else. When all material means were laid aside, Christian Science healed me of this difficulty in my first treatment, and for twenty years there has been perfect action.

I also suffered from neckache and headache, which were variously accounted for by *materia medica*. Some doctors thought my eyes were the cause of my suffering, so they were cut three separate times, to "adjust the focus," and very complicated glasses were worn for two

years. Without them it was most difficult to distinguish the objects about me. For a little while I thought I was relieved by wearing them, but it was only temporary, till Science brought me permanent relief from this bondage. The experiment was also tried of burning my spine three times a week for an entire winter, with no result but added suffering and expense. At last, after undergoing three very serious and unsuccessful operations for internal difficulties (although I believe the last one was called a success), I was forced to wear an artificial support, the surgeon saying I would be obliged to wear it always, as the ligaments failed to do their work, being like a piece of worn-out elastic. Added to all this, and with other ills too numerous to mention, I suffered from extreme nervous exhaustion, which unfitted me for any duties whatsoever.

This was my condition in the summer of 1885, when I took my first treatment in Christian Science, and my permanent healing began. One after another my ailments left me, and at the end of three months I was perfectly healed, and have remained so.

I was born in Providence, R. I., and have lived here all my life, and am glad to testify to the permanent healing which Christian Science has afforded me.

Eliza S. Chapin, Providence, R. I.

For twelve years and over I had suffered from throat trouble, called by some specialists paralysis of the vocal cords, by others catarrh. A throat specialist in London, England (one of the late Queen Victoria's physicians), charged me 250 dollars for an examination, and later 500 dollars more for an operation which gave me only temporary relief, telling me that it was all he could do for me. Another noted specialist in Melbourne, Australia, confirmed this opinion with the statement that my throat would never be well. However, as my business took me to different parts of the world, and my

living depended on my voice (which at times left me entirely), I was compelled to continue my efforts to find a cure. Coming to this country, I went to a specialist in San Francisco, who operated on me with the same result as before—relief for a short time. Here I was forced to give up the profession for which I had studied many years. I had been treated by seven specialists, all prominent in the medical world, had been operated upon four times, at a cost, for drugs and doctors, of about 6,000 dollars altogether.

While in Salt Lake City for a short time I was persuaded by my wife to try Christian Science, and I did so, though with no expectation of getting any benefit therefrom. I had treatment one evening, and can anyone picture my surprise and delight when, on rising the following morning, I found myself a well man—my nose and throat free from all disease—and that with only one treatment from a Christian Science practitioner, the cost being comparatively nothing. This was two years ago, and I have had no trouble with my throat since that time.

The gratitude I feel for the help received from Christian Science words cannot express; it has been good for me and mine, both physically and spiritually.

A. W. Watson, Seattle, Wash.

It is with much gratitude that I testify to the great blessings received through Christian Science. Soon after I graduated from the Versailles (Ohio) high school, I became helpless with what the physicians called spinal disease. This was in the spring of 1891. My parents employed the best medical aid that could be secured there. I was under the care of three physicians, one of whom was my physician most of the time during my illness of seven years. All three physicians were kind, and I am sure did all in their power to help me. One of them stated that there was only one case similar to

mine on record. Sometimes the suffering was so great that it was necessary for them to call as often as twice a day, but no material remedy or application relieved my suffering. Through contraction of the spine my head was drawn out of a natural position, the chin pressing hard against the chest. I became such a sufferer that I could not endure the jar when a member of the family walked across the room; then holes were made in the floor and the bed fastened on posts from the ground. I could be moved in bed only one inch at a time, and the greater part of the time I had to be padded from head to foot, on account of extreme nervousness and suffering. For seven long, dreary years loving members of the family cared for me. The doctors blistered my back more than 200 times, hypodermic injections were administered, and electricity applied; still my suffering continued, with no hope of my ever recovering. The doctors admitted that medicine could not heal me or reach my case.

I was in this hopeless condition when we heard of Christian Science healing, and I took the first treatment May 3rd, 1898. I felt a little improvement, and was encouraged. After a few weeks' treatment in Christian Science I could be handled more easily in bed. In June I ate a meal at the table—the first time in six years. In July I could walk in the house, on August 31st I was able to lie straight in bed without any pads, and on the following morning I got out of bed, dressed myself, and walked out into the room—something I had not done in years. The same day I walked across the street and took dinner with a friend. I was soon able to walk miles and not feel fatigued. In November I took my first ride in a carriage, and the next week went to Dayton, Ohio, to visit my practitioner. I gained rapidly, and on Thanksgiving Day returned home. I steadily improved, until to-day I am as straight as anyone. During my long illness we could not even have music in our home, but now what a change! It is seven years since my healing, and I am well and able to work every day. No

words can express my gratitude for Christian Science. I am thankful to God, and thankful to Mrs. Eddy, the Discoverer and Founder of Christian Science.

Miss Lillie B. Chace, Dayton, O.

About the year 1893 I had a large carbuncle on my back, which kept me at home for nearly a month, causing me much suffering and my attending physician much anxiety as to my recovery. From that time until January 31st, 1897, I had in all thirteen carbuncles on various portions of my body, two of which were on the back of my neck. I was treated by six different physicians, all of whom agreed in the diagnosis, and gave me practically the same treatment, which consisted in keeping the carbuncles clean by the use of water and peroxide of hydrogen, and burning them out with carbolic acid.

About January 20th, 1897, a very malignant one appeared on the back of my neck, and I called on my family physician, who is now chief surgeon of the Southern Pacific Railroad, with headquarters in Houston, Texas, and who had treated me through some two or three previous attacks. He stated, after it had fully developed, that it was by far the most malignant one I had ever had, and that the most heroic measures must be taken at once. He proceeded to make an incision and apply carbolic acid and peroxide treatment—as heretofore mentioned. After two or three days it had formed cells into which a match dipped in carbolic acid could be inserted almost its whole length. Under the treatment I continued to grow worse and my sufferings more intense.

About a week after this doctor began to treat me, he was called away, and my suffering became more unbearable and the inflammation more extended. For six days I neither slept nor ate, and after three days, in

which I had received no attention except that given me by my wife, and at a moment when the pain and inflammation were greatest, I was prevailed upon to try Christian Science. I received absent treatment from a practitioner in Minneapolis, Minn., and that night, after she had received my request for aid, the pain suddenly ceased, and I slept like a child. The next day nearly all of the inflammation had disappeared and I returned to my office, being completely healed a few days later. To-day there is hardly a sign of a scar on the back of my neck, while those healed under doctors' treatment left ugly places.

At the time of my healing I knew nothing of Christian Science, had never met the practitioner, did not believe in God or in any church organisation, and I asked for treatment under protest and as a last resort, because my physician could not give me any hope of a preventive or of a permanent cure. Since my healing I have never had another carbuncle, and am to-day in better health than ever before in my life. I have since then investigated Christian Science. I have given it the very broadest test, and have found it to be the most efficacious healing agency known, having seen all manner of disease, pronounced incurable by the most learned physicians and specialists, healed by its practice.

My wife, whose case was pronounced by nine physicians in this city and three in New Orleans, as an incurable case of Bright's disease, is in perfect health, made so through the understanding of Christian Science. Her mother, now seventy-six years of age, had her hands drawn and fingers bent because of rheumatism; she had also used glasses for years. Her fingers and hands have become perfectly straight, and she reads without the aid of glasses. She is physically in better health, and moves more rapidly, than she did ten years ago.

Everything above written is open to the most critical investigation, and I am prepared to prove these statements either under oath or in person.

Stonewall Bond, Houston, Tex.

In the year 1902 I became greatly afflicted with a complication of troubles—neuralgia in the neck and head, and Bright's disease of the kidneys—so diagnosed after a careful examination by one of our leading doctors, who had been our family physician for some twelve years previous. He had my case in charge for several months, and not being able to relieve me, advised my going to the Hot Springs. I did so, but returned after two weeks, feeling no better. He then informed my family that I could not live more than three months.

It was soon afterward, at the request of my family, that I went to the Christian Science church to seek aid, and was advised to investigate the subject and to take treatment of a practitioner. I did so, and began at once to experience relief. I continued my study of the subject, and in the course of a month realised that I was healed of all my troubles, including Bright's disease. I am now sixty-nine years old, and am in better health than at any time for the past forty years. I am deeply grateful for the revelation of Christian Science to this age through Mrs. Eddy. All the members of my family have experienced great help from this Science.

George C. Cockrell, Omaha, Neb.

From the effect of a fall in 1876, the ligaments and muscles of the entire left side were partially paralysed, including complete deafness and blindness in left ear and eye, and at times an inability to think, or form sentences. A dislocation in the spinal column, between the shoulders, leaving a space the size of the ball of the thumb, caused a drawn and disfigured condition through the shoulders and neck, and I was unable to use the right eye on account of intense pain. My liver was also diseased; an abscess broke internally, and this, as the physician claimed, caused blood poison and large external abscesses. I also had uterine and bowel trouble, and

seemed to be a general wreck, and not one of my physicians offered me a ray of hope that I might recover. For six years I was under medical treatment, tried two sanatoria, magnetic healing, osteopathy, massage, Swedish movement, sand and many other kinds of baths, and for years carried an electric battery with me. Only temporary relief was ever secured, and from first to last physicians said it was absolutely useless to expect medicine to restore me to health, and their statement was proved sadly true. Many times I would lie for hours, and sometimes days, unable to speak so as to be understood. For years I spoke only in a whisper.

Such was my condition when Christian Science found me, helpless and hopeless, both mentally and physically. The practitioner worked for me almost day and night for two weeks, and at the end of the third week my case was dismissed. I was free from pain, and as strong and active as before the injury. My sight and hearing were perfectly restored; I could eat anything and as much as I wanted without the slightest inconvenience. It took some time to fill out and remove the traces of disease—the emaciated condition of the left side—but there was not a trace of pain or weakness at the end of the third week. A year later the deformity of the spine was suddenly removed and without pain, and I straightened up four inches. To-day I am a strong, well, and happy woman, the result of Christian Science understood and practised as taught in its text-book, "Science and Health," by Mrs. Eddy. I have spent over 1,800 dollars for medical treatments which were only failures, and my healing in Christian Science cost me fifteen dollars.

Mrs. Laura E. Evans, Eureka Springs, Ark.

For ten years I had been a sufferer from what the physicians called Bright's disease, and had not had a single night's rest during this time without taking a

powerful drug to produce sleep. In addition to this affliction, I was suffering from dyspepsia and had to be very careful of my diet. I was treated by four of Cleveland's most capable physicians without receiving relief. I was compelled to give up my position, and upon the advice of my doctor I spent six months on a farm, but returned to the city no better than when I went away.

During all these years one of my friends had urged me to try Christian Science, but I refused, and continued to suffer until seven years ago last May. When everything else had failed, and my doctor had dismissed himself, saying he could do nothing for me, I applied for Science treatment, but without a particle of faith that I would be benefited. From the very first treatment I improved. The practitioner told me I might eat whatever I desired, and this I did without any bad effects. I was also directed to discontinue the use of sulphonal, which I was using to produce sleep. I rebelled against this, as I was certain that without it there would be no rest, but when told that treatment would be denied me unless I obeyed instructions, I consented. I have never had occasion to use a sleep producer since that time. I was under treatment about six weeks, and during that period my ailments vanished one by one, until I was in perfect health. Since that time I have been absent from my business but once on account of sickness, and then only a few days last February with the grip. As evidence that there is not a trace of Bright's disease in my system, I have successfully passed the examination for life insurance in one of the old-time companies, after a thorough microscopical examination, although I had previously been rejected by two old-time companies on account of my kidney trouble.

That the foregoing is true can be vouched for by many of my friends, who thought I had but a short time to live, and I am quite willing to make this statement under oath.

W. S. Snyder, Cleveland, O.

From childhood I was afflicted with epilepsy, which had increased in severity through seventeen years. The attacks occurred at intervals of from two to four weeks, and at last they threatened my mind, and even my life. My parents tried many doctors of different schools, but without permanent help, and they mostly pronounced my case incurable. Hundreds of dollars were spent in this manner. I came to Christian Science a physical and mental wreck, and totally without hope. I was completely cured in two weeks' treatment from a Christian Science practitioner, which cost me ten dollars. This was eight years ago, and I have never had a symptom of the disease since. My health is excellent, and I have never had need of treatment since, nor have I resorted to any kind of medicine.

Mrs. Frances D. Stephens, Twin Falls, Idaho.

In the month of February, 1906, my little daughter, then ten months old, was taken very ill. After a little time a doctor was called, who, after a careful examination, first pronounced the ailment bronchial pneumonia, which, two days later, was complicated by spinal meningitis. He tried various material remedies without any success, and as she grew worse, frankly admitted he could do no more. After such a declaration I insisted on having Christian Science treatment (as I knew some little about it); but as I was alone in that belief, the suggestion of a baby specialist from the doctor was eagerly accepted by my husband, and one of the best in the city was called. The hope he held out was that if the child's strength lasted until the awful disease ran its course, which would take all the way from a month to six weeks, she might live; but if she did, there was no telling in what condition she might be left, as patients rarely recovered from this disease without some deformity remaining. Later, another physician, who had been called from Indiana, confirmed this opinion.

I had Christian Science treatment for her, as it seemed to be right to do after such material laws had been made. (The doctor still came and left medicine, but it was not once given.) After the first treatment the child's body relaxed. The little hands and feet that were so out of shape, in three or four hours had become straight; while her temperature dropped (from 106) three degrees in two hours, and by the next day was normal. The condition of the throat and lungs changed in twelve hours to a natural state, and in three days after the treatment began the child was healed. This was much to the doctor's surprise, and a few days later he admitted he had never known of such a remarkable cure, and dismissed the case. There were no bad effects in any way, and to-day the child is perfect in every way, showing that the truth so beautifully demonstrated has lost none of its power.

It is needless to say that we are more than grateful for all this good that is ours just for the accepting.

Mrs. F. M. Ball, Chicago, Ill.

In November, 1907, it became necessary for me to have an upper tooth extracted. Owing to the diseased condition of the tooth, and complications, the wall of the antrum was punctured and the jaw-bone splintered, resulting in the formation of an abscess and proud flesh. One dentist insisted upon immediate treatment, because the conditions had become chronic. Another dentist, whom I had requested to examine the wound, informed me that the case was one for a competent dental surgeon, and recommended an immediate operation.

The fragments of the truth that I had gathered from the study of the Christian Science text-book led me to seek the aid of a Christian Science practitioner, rather than trust my case to surgery, and the divine guidance in this was fully demonstrated. The case was completely met in the first treatment, so far as the pain,

etc., were concerned, and in a short time the wound was completely and perfectly healed. During the healing process, seven splinters of bone came out through the gum, without causing any pain. Later, I returned to consult the dentist who had recommended an operation, and after a careful examination, he assured me that the healing was perfect. He also told me that the operation necessary in such a case would have been a difficult one to perform and was rarely successful.

What shall I say, or what can I say, in praise to God and gratitude to our dear leader, Mrs. Eddy, for the manifestation of His loving care and her faithful, loyal, and sacred duty in guarding and protecting her divine revelations, so that all mankind may partake freely of this blessed, healing, saving truth—Christian Science?

Cora R. Sinzich, Chicago, Ill.

[This testimony is accompanied by the following certificate.—Editor, "Christian Science and Legislation."]

Chicago, Ill., August 30th, 1909.

Miss Cora R. Sinzich.

This is to certify that I made an examination during the period of the diseased condition, finding a typical antral puncture. That I made an examination about six weeks after, and found that there had been a perfect healing of the gum and of the pathological conditions. That I have made an examination of the gums to-day, which is about eighteen months subsequent to the second examination, and find nothing to indicate that there was ever anything wrong.

Very truly yours,

FRANK E. CHEESEMAN, D.D.S.

In January, 1908, my wife was operated upon for a rapidly growing cancer, a malignant form of epithelioma. Three excisions were made. Underneath one a tumour

was found and removed. The operation, by a chief surgeon and four assistants, with four hospital attendants, consumed two and a-half hours. The specimens were examined by the highest authorities, and pronounced epithelioma. Before the wounds were fairly healed the growth rapidly reappeared, with incidental pain and malignant appearance. After examination, the surgeon declared that another operation was necessary, and that immediately. This my wife positively refused to undergo, stating that when she could no longer endure the pain she would jump in the lake.

My grandfather and his sons had all been surgeons, and for a number of years I devoted all my time to surgery, and up to this time I had never known of a case of cancer being cured by anybody, anywhere. If a so-called case was pronounced a cure—"it was not cancer." I had no hope of staying the disease, and was in utter despair concerning the matter. By a casual friend I was advised to try Christian Science, and was told of a practitioner, to whom I appealed for assistance. He told me to have no anxiety over the matter, and assured me that my wife would be healed and would be perfectly well again. I brought her to see him. The pain soon left her, and she was able to sleep at night for the first time in many weeks. The cancerous growth gradually dwindled away and disappeared; the parts became healthy and healed, and she is now well and strong as ever.

In this connection I feel impelled to relate another demonstration, a case of malignant carcinoma, which was healed by the same practitioner in one treatment. A prominent business man of Chicago had been operated upon for cancer of the breast in June. Six weeks later he sent for me to visit him, stating that he was in a hopeless condition; that the next day he was to go under the knife again, and that he did not expect to live long. After a discussion he concluded to accept my advice and seek the aid of Christian Science, and on the same day, at three o'clock, I went with him to

the practitioner. I waited for him in the reception room, and at half-past five o'clock he came out to me, and, grasping both my hands, with tears in his eyes, said, "Forgive me for what I said to you of Christian Science. I am better, the pain has left me, the fever has ceased!" By one treatment he was healed, and in two weeks left for Old Mexico, by way of California, into the wild mining country, in the saddle, requiring great physical endurance — well and happy and grateful.

I am thankful for the great privilege of writing concerning the above-stated facts, and sincerely hope that an influence for good may be exerted in the minds of all who may read these lines.

C. H. Washburn, Chicago, Ill.

[The following letter from the medical department of the Columbus Laboratories, to the attending physician, is in confirmation of Dr. Washburn's statement regarding the character of the disease from which his wife was healed in Christian Science.—Editor, "Christian Science and Legislation."]

Chicago, Ill., January 20th, 1908.

Dr. C. E. Sayre, 3946 Drexel Boulevard, City.

DEAR DOCTOR,—Referring to your specimen of tissue submitted to us January 17th, from Mrs. Dr. Washburn, we wish to report as follows:—

This is an epithelioma. It is slow growing apparently. There is a fair amount of infection of the epithelioma. The mitosis is very typical. These sections do not suggest much metastasis.

Thanking you for this specimen, we remain,

Very truly yours,

THE COLUMBUS LABORATORIES.

I am grateful for an opportunity to relate my experience in the healing of hereditary and incurable disease by the reading of "Science and Health, with Key to the Scriptures," by Mary Baker Eddy. My father was one of a family of thirteen children, eleven of whom died between the ages of twenty and thirty-five years of a disease then called blood consumption, and later known as eczema. My father suffered from this same trouble all his life, although it was not the immediate cause of his death.

When quite a young man the first symptoms made their appearance on my person. For over thirty years I suffered constantly day and night, year in and year out, from a burning and itching which was misery. I never slept more than two hours at a time, and often arose, even in cold, winter weather, to sit at an open window, while I smoked a cigar and sought to become cool enough to rest, the sensation of burning all over, as if I were on fire, being simple agony. I tried every physician, quack doctor, specialist, and patent medicine suggested to me. I took all kinds of medicine and applied external remedies, I travelled and took baths, but all with the same result. Some remedies gave temporary relief, but soon lost their power. At one time I seemed benefited by yearly trips to Cuba, as the disease disappeared while in the region of the Gulf Stream, and gave me a few weeks of peace before returning. Finally, this, too, lost its helpful influence, and I accepted the verdict of the physicians, that while new medicines might control the disease at times, it was absolutely incurable.

In Denver, in the year 1899, I first became interested in Christian Science, through being requested to take an invalid neighbour to the Christian Science church in our carriage. This we did, and in January, 1900, I myself attended a Sunday service. With my family I began to read and study Christian Science literature and books, and we became constant attendants at church services. I had been a smoker for thirty-seven years. In August, 1900, the desire left me, and I have not used

or cared to use tobacco since. I was healed of a yearly attack of influenza, which has never returned, and I also threw away my glasses, but regardless of all this proof of the healing power of Christian Science, so much a part of myself had the eczema become, and so firm was my conviction that it was incurable, it had not occurred to me that this dread disease could be cured by the power of Truth, as well as my lesser ailments.

It was not until June, 1901, that the realisation suddenly came to me that I was not burning and itching, as of old—that I was healed. So gradually and gently had the truth dawned on my consciousness that it was not until the work was completed that I noticed its effect upon the disease which had been my companion for so many years. I had read "Science and Health," and Mrs. Eddy's other writings, because of a desire to know the truth, and the result was the absolute healing of the eczema which had been pronounced absolutely incurable by physicians of every school. There has never been the slightest return of any symptoms of this disease.

It is impossible to express in words my gratitude to God, to Mrs. Eddy, and also to the many friends who have helped me along the way, but I rejoice in any opportunity to testify to the power of Truth, as taught and demonstrated in Christian Science, which has come to this age to heal and bless.

Wm. H. Phinney, Denver, Col.

With a deep sense of thankfulness to God and to our dear leader, I would like to send my testimony to the healing power of Christian Science. It is now two and a-half years since I began the study of this truth. I had had very delicate health from childhood, and when thirteen years of age I met with a serious accident, a bone between the hip and the thigh being broken. A surgeon attended to the injured limb, and all seemed to

go well for a time, but soon it was found that the spine was seriously affected. At the age of twenty my health quite broke down, and I was sent to a specialist in Liverpool, who said the spine was curved inwardly at the waist and left side, and he put me in a plaster cast for three months. The discomfort of the cast was very great, and when it was removed it was found that it had done no good. A high boot was then suggested, one leg being shorter than the other. This proved a little help, but as years went on there were abnormal internal conditions, which grew worse, and again my health broke down. I had now moved from North Wales to Eastbourne, and the doctor here did all he could for me for about two years. He then suggested a London specialist, who said the spine was in such a condition that I could not possibly have kept my balance more than another week or two. He also examined my heart, which he said was organically affected—and that neither he nor anyone else could do anything for that. He gave me a mechanical support for the spinal trouble, and after wearing it for eight months the spine was much straighter, but the pain from the straps was so great that I had to give up wearing it. The spine soon went back to the old position, and frequent attacks of internal inflammation again followed, besides which the neck and throat were now very much affected.

At this time a book was given to me which taught me that sickness and suffering are not God's will for man. The thought appealed to me very much, and as my idea of God changed I began to get stronger and better. I had a great desire to know what Christian Science is, and when I found that there were services held in the town, I went at once. A copy of "Science and Health" was lent me, and I was delighted with the book, for I saw at once that it was the truth. I read it day and night, and as I read I was healed. My spine grew straight and strong, and I was well in every way. My great thanks are due to the one who so kindly helped me to understand this great truth, and who told me I

would not long need the high boot. In about a fortnight from that time half was removed, and before the month was out the shoe was made level.

It is now over two years since Christian Science came to me, and there has been no return of the trouble. The spine is straight and strong, and from the time I began to read "Science and Health" I have never felt anything of the heart affection, although four doctors had said it was incurable. I have since had many beautiful proofs of the healing power of Christian Science, one a few months ago. A large abscess formed under each arm, and when I could not meet the pain myself, I asked for help, which was very kindly given. During the first treatment all pain ceased, and never returned. One of the abscesses disappeared; it was about three days before the other one broke, but during that time I suffered no pain or inconvenience. For the harmony, the joy, the peace, the spiritual understanding, which this truth has brought to my life, I can never be grateful enough to God, and to Mrs. Eddy, for this wonderful truth that sets us free.

Elizabeth Pickrell, Eastbourne, England.

I desire to testify to my gratitude for what Christian Science has done for me. Previous to coming into Science I was addicted to the excessive use of liquor and opium. All my life I had used stimulants more or less, but never to excess until I became afflicted with stomach trouble, when, in order to relieve my pain the physician prescribed the use of liquor and opium. My trouble continued to grow worse and my appetite for liquor increased, without bringing a cure. For ten years of my life I seldom drew a sober breath, and at times would go on a protracted spree for days, and sometimes weeks. My stomach trouble got so bad and my desire for liquor was so great that I soon found myself in a very distressing condition. During all these years of

misery I tried various doctors, and some of the best that could be employed, but none of them could give me any relief; they could neither kill my desire for liquor nor help my stomach trouble.

January 22nd, 1906, while I was in an intoxicated condition, a friend of mine took me to a Christian Science practitioner, who gave me treatment. At the time I was in such a nervous condition that I could not sit on a chair alone while I was being given this treatment, my friend having to support me, but, thanks to the great Principle revealed by Christian Science, from that moment I was healed. I was healed of the stomach trouble as well as of my desire for liquor; also of the habit of profanity. I have never used stimulants or opium from that day, and have never been troubled with my stomach. A friend of mine has also been cured of the drink habit through Science. I certainly have reason to be thankful for what Christian Science has done for me, and shall always feel grateful to our leader for imparting her discovery to mankind. I am glad to say that my wife and myself are both enjoying the privileges of membership in the Christian Science church here.

Uriah J. Chandler, Arkansas City, Kan.

I wish to express my heartfelt gratitude for the change Christian Science has brought to my home through the healing of my husband from the awful bondage of the drink habit. Now, through the healing power of Truth, the "former things are passed away," and peace and joy abide where once was only discord. Truly, "God is our refuge and strength, a very present help in trouble." My heart goes out in sincere thanks to Mrs. Eddy, who has brought to us an understanding of God as Love.

Mary J. Chandler, Arkansas City, Kan.

ENGLISH TESTIMONIES.

As nearly all the foregoing testimonies are from America, and date back over a number of years, I give a few English testimonies from recent issues of the *Christian Science Sentinel* and *Christian Science Journal*.

We have received many blessings in Christian Science, and the following experience meant much to me as a proof of the ever-presence of divine aid. One day, more than a year ago, my little daughter, at that time about eleven months old, fell from her carriage to the concrete floor. I heard the child's scream, but it brought no sense of perturbation, although I had been studying "Science and Health" for a few months only; but every thought of truth and love which I had gleaned during that short time seemed at that moment of need to enfold my being as a banner, and to free my consciousness from all sense of accident and discord. I knew that God does not permit the mutilation or injury of His little ones, and I was comforted. A fellow Scientist was staying with us at the time, and my wife rushed to him with the child for treatment, and then came to me in a state of great fear and mental disturbance; but this condition was destroyed almost instantaneously, and replaced by a sense of assurance so complete that she returned to her household duties without finding it even necessary to inquire how the child was faring. The baby was at that moment seated on my friend's knee, laughing with joy at the ticking of a big watch. There was no scratch or mark on her, no sign of tears, no fear, no memory of that accident, and when we left the house for a walk a few minutes later, she was again playing as before. May this simple testimony bring to those who read it the wonderful sense of God's nearness and protection which the experience brought to me.

My wife had been lame from early childhood. While a baby her hip had been badly injured, and was imperfectly set. As she grew, the deformity increased, and

the growth of her right leg was impeded. On reaching womanhood one limb was some three or four inches shorter than the other, and a doctor stated, on examination, that the hip-joint was completely abnormal. The words he used were, so far as I can remember, that "a false joint had formed." After we became interested in Christian Science, my wife wrote to a practitioner, asking for absent treatment, and the next morning she came to me with a look of radiant happiness. For the first time in her memory she was able to stand upright and plant both feet flat on the ground. What a marvellous release from the bondage of a lifetime, and what happiness it was to be able to discard the unsightly boot which had been used to lengthen the limb artificially! This cure was not completed immediately, but progress has been steady, until at the present time her walk is normal, and it is only on rare occasions that a slight limp manifests itself; and this I know will shortly disappear entirely.

One Sunday morning I awoke in great pain and with a high temperature. I was unwilling to submit to the sense of illness, so got up, and after calling up a Christian Science practitioner on the telephone, and asking for absent treatment, I went down to the office. I undertook to do some work which demanded my attention, but the effort required was tremendous, and the conditions had seemingly become so aggravated by the time I reached home again that I was compelled to take to my bed. I felt myself in a high fever, and the pain in my head and body became so intense that toward evening I asked my wife to telephone to the practitioner again. All that evening and night I tossed about in my bed in semi-delirium, till just as day was dawning I fell asleep, and, thanks to truth, I was at my office desk at nine in the morning perfectly fit for my day's work.

In the early part of December, while playing Rugby football, I received a tremendous blow in the face from the head of one of the players. I was compelled to leave the field, bleeding profusely, and suffering greatly from pain and shock. On reaching my dressing-room I

examined my face in the glass, and found that, to mortal sense, my nose had been badly broken and knocked several degrees out of the straight. The nose was not manipulated at all, but I at once telegraphed for absent treatment in Christian Science, and the difficulty was wonderfully met. The hæmorrhage ceased, the train journey home was performed with no pain and very little discomfort, and after dinner that evening I was able to sit down and do about four hours' paper work, which required careful thought and mental concentration. My nose, though nothing was done physically to set it, has mended and gradually grown straighter, until at the present time it is not noticeably crooked, and I have not a shadow of doubt as to the ultimate completeness of the mending.

I long to show myself adequately grateful for all that Christian Science has done for me—for my wonderful physical healing, for my moral regeneration, for the understanding that I am given in the upbringing of our child, and for the uprooting of fear out of my consciousness. May my life and thoughts attest my appreciation of all the good that Christian Science has brought to me!

J. W. E. Gilhespy, R.N., Sheerness, Kent, England.

I have much reason to be grateful for the blessings I have received through Christian Science. I was undergoing confinement in an asylum for the second time, and suffering from melancholy, brought on by the drink habit and a violent temper, when the subject of Christian Science came under my notice. My wife had a severe nervous breakdown, accompanied by great depression, about three months after I left home. Having heard about Science, she took treatment from a practitioner, who, at her request, also gave me absent treatment, keeping me supplied with the literature of the movement. I made this my constant study, and on being discharged, "recovered," in June, 1911, nine months afterward, my sufferings from asthma and serious heart trouble had left me. My former cravings for drink had also gone,

together with the tobacco habit. I at once began to attend the Sunday services, also the experience meetings on Wednesday evenings, and became a constant visitor to the reading room. My wife has likewise greatly improved, and we find great help in reading "Science and Health, with Key to the Scriptures." We fully realise our indebtedness to our leader, Mrs. Eddy, through whom God has brought anew the Christ-healing to us. Assuredly, "divine Love always has met and always will meet every human need" ("Science and Health," p. 494).

Christian Science has certainly done much for me, whereof I am truly glad. For more than thirty years I had been searching for a concept of God that would satisfy my spiritual cravings, one that would harmonise with reason and remove doubts and fears; therefore divine Science, coming to me at such a critical juncture in my history, presents itself as the green oasis in the desert of my experience. Its teachings bring to me a happiness, a peace, a spiritual repose far surpassing aught that has hitherto come across my mental vision. In addition to the Bible, I have now "Science and Health" as a daily companion, and in the light of its teachings I discover that "old things are passed away; behold, all things are become new."

I feel deeply thankful, too, that God sent to the world such a spiritual teacher as our revered leader. With the Word of God as my guide I will not fear, knowing that truth and love will help me to rid my consciousness of all that is unlike God, good. Truly may I close by saying, He doeth all things well.

William Nuttall, Rochdale, England.

In gratitude for many blessings received, I give this testimony. For several years I suffered greatly from nervous troubles, with loss of voice, defective eyesight, and from internal complaints. While in this weak condition, our only child suddenly passed on, and the grief and shock eventually brought on so-called spinal meningitis, which left me paralysed. All known

remedies were tried, and after twelve months of medical treatment, I had partially recovered the use of my limbs and speech. I could stand up, but not walk, and two physicians said that I would always be an invalid.

At this time my husband went to visit friends in Darlington, and when he told them of my condition, they recommended Christian Science. He brought home the text-book, "Science and Health, with Key to the Scriptures," by Mrs. Eddy, and said he felt convinced that if we would read and study the book much good would result, and healing would be found for us both. We read and re-read many passages, but were so steeped in *materia medica* that we could not understand nor fully grasp their true meaning. While mortal mind was waging war against truth, our friend from Darlington came to visit us, and my gratitude is indeed great for the kind way in which he set to work to help me. God was truly with us. His omnipotence was both seen and felt, for on the second day I had a walk of ten minutes, the first in fifteen months, and the next day I walked still farther. I went to meet my husband when he was coming home, and not expecting to see me, with joy and gratitude he exclaimed, "God is good." I realised that God is, indeed, the only physician.

I am quite able to walk now, and am daily striving to overcome all the false beliefs of mortal mind. Quite recently I have passed through deep waters, and am now alone ; but I had learned, and realised in divine Science, that no harm could come to God's child. All fear was dispelled through the consciousness that "divine Love always has met and always will meet every human need" ("Science and Health," p. 494). Grief and sorrow also were assuaged with the knowledge and understanding that there is no death, but that God is Life. I have had many proofs of the power of divine Love, have been wonderfully strengthened and sustained, and given that peace "which passeth all understanding."

For all the blessings I have received I am deeply thankful to God ; also for the spiritual inspiration gained

through the study of "Science and Health"; and I pray that I may daily show my faith by my works.

Mrs. Margaret Dennis, Darlington, England.

I feel it a great privilege to be able to tell of my healing through Christian Science. I can never show my gratitude sufficiently for the way I have been lifted out of what the Psalmist calls a "horrible pit." I turned every way for relief before I heard of Christian Science, but no permanent benefit was ever received, and very little temporary relief. I was being driven slowly but surely to the one source of healing, the divine Mind, and when I look back on that time of struggle it seems a very small part of my life. I was always wondering "Why?" about many things, and now Christian Science is answering all questions that need to be answered, and will, I know, eventually solve every problem. This feeling of sureness, protection, and peace, in the place of worry, doubt, and unrest, is the greatest blessing that has ever come into my life.

Physically I have been healed of sleeplessness, from which I had suffered many years, often lying awake the whole night. Now my sleep is sweet and refreshing, and has been from my first reading of "Science and Health" five years ago. A chronic throat affection, also a stomach ailment, and many other ills, including one severe internal trouble, the result of an accident over twenty years ago, which seemed very tenacious, have all been overcome. The healing was very slow and I suffered much, but all the time I knew that I should be healed, and never loosened my hold on the truth, or felt any desire to turn back. I knew there was nothing to go back to, so my only way was to go forward.

I write this with the hope that it will, perhaps, help others to hold fast in the face of what may almost seem defeat, as I used to feel greatly helped and encouraged by reading any testimony of what seemed slow healing. I would like also to express my gratitude for the kindness

shown to me by the many doctors I was under before coming to Christian Science. Without exception, they unselfishly gave the best they had, which cheered and helped me often, if it did not heal. At first I did not think much of Mrs. Eddy in connection with Christian Science, but now I am beginning to understand in some degree what it meant to give to the world this revelation of divine Truth; and as understanding grows, the gratitude grows also. This gratitude cannot be expressed fully by speaking of it, but we can live it daily to the best of our ability, knowing that "our sufficiency is of God."

I am every day more thankful for the knowledge of the truth about God and man. I am more active, healthy, and useful than I could have believed possible. I am striving to learn more and express more of reality. As time goes on, I find there are greater heights to climb, but I am learning also that there is no problem for which divine Love does not hold the solution, if we honestly and earnestly go to this true source.

Clara A. Cowling, Ilkley, Yorkshire, England.

It is a little more than two years since I first took up the study of Christian Science. Mrs. Eddy's book, "Science and Health, with Key to the Scriptures," had been in our house for more than six years, but I could never be persuaded to read it. I was so satisfied with the faith in which I had been trained from babyhood that I had no desire for anything outside of that, but the time came when I saw that my husband was taking up the study of the text-book more seriously, and I began to feel afraid of what the result might be. In August, 1909, he took class instruction, and I received a letter from him during the class term to say that he had resigned his position in the ministry in order to devote his life to the cause of Christian Science. This was like a thunderbolt to me, and a great fear of the future overwhelmed me. However, a remark that my father made seemed to bring me a little relief. He said, "Do not be afraid. If this is a right step, it will

prove itself so." From that day to this it has surely proved itself right, for our every need has been met, not stintingly, but abundantly.

Up to this time I had never been to a Christian Science service, and never shall I forget my first visit. The service commenced with the twenty-seventh hymn, the first line of which is, "Take up thy cross," and oh! how I rebelled. Not sufficiently interested to heed the notices, I was amazed to find, on arrival at the evening service, that the opening hymn was the same as in the morning, and again I rebelled until we reached the second verse:—

Take up thy cross, nor heed the shame;
Nor let thy foolish pride rebel.

Truth had conquered, and I determined from that time to study earnestly and prove the truth for myself.

I can never be grateful enough for all that Christian Science has done to illuminate the home life. The satisfaction of the old life has given place to an increasing joy in the earnest, honest endeavour to overcome all that is unlike God by knowing that there is no power apart from Him. Our children love the truth, and are often able to apply it for themselves, and for this one's gratitude goes out for the Sunday school, with all its privileges. I had the great joy a year ago of taking class instruction, for which I can never be too grateful. The literature is a wonderful help. The daily study of the Lesson-Sermon is truly a source of inspiration. The *Journal* and the *Sentinel* are each eagerly looked for, while whatever one's need may be, it always seems to be met in the *Monitor*, our daily messenger.

I have sometimes wondered why I was so rebellious when Christian Science was first presented to me, but it was just because I did not know what it was. I only thought I did. My heart goes out with great love for Mrs. Eddy; for her purity, her steadfastness, and her unwavering zeal in her endeavour to present this revelation of truth to mankind.

Mrs. Emma J. Woolfenden, Rochdale, England.

EXTRACTS FROM "EDITORIAL COMMENTS ON THE
LIFE AND WORK OF MARY BAKER EDDY."

(Published 1911.)

It is peculiarly human to venerate and sanctify our ancestors and stone those who seek to better life while we are living it. But a comparatively few years ago a man died whose life had been spent in causing the world to swim in blood and misery. The world trembled and gasped in relief as he died, and then proceeded to glorify him as it had grovelled at his feet while he lived. He had emptied a million homes of their breadwinners, caused more widespread misery and distress than any man who ever lived, and built a world empire which crumbled before he was gone; yet when Napoleon Bonaparte died all the world bowed its head in tribute to the beating he had given it.

Two nights ago a frail little old gentlewoman died who, too, had built an empire, but not of blood and misery. A million hearts silently mourned her for a moment, but in accordance with her own teachings it was only a tribute of love and loyalty for the brighter, better view-point of their own life and death she had taught them. There was no pomp; but a few brief words following the usual services, and the announcement that a loved and revered leader had exchanged a mortal form for an immortal one. She had shed no blood, destroyed no homes, shackled no nation, but what she had done was to take away a little human misery and substitute a happier, better attitude toward life. She taught nothing new, for what she taught was but a different view of the first thing—the beginning and the end. We may differ from that view, but none even now can doubt but that she was one of the most remarkable souls that have appeared in human guise.

We cannot know how much of such rare human lives is abnormal genius, and how much a message and a lesson put in understandable, humanly tangible form by divine Love. Certainly, whether we agree with teachings

or reject them, the lesson is the same and the world grows better with each such lesson. We stoned her for a time, as usual, and perhaps she will be soon forgotten, or perhaps future generations will cloak her with divinity. At any rate, the world owes that frail woman a greater debt than it owed the world-conqueror, and if her works be of life they will live; and if not, they will die, but the fact that even a single life has been made better will not be lost in the world's melting-pot from which through countless centuries a great purpose, beyond our human understanding, is being worked out. Some time in the future, perhaps, the race will stone the bloody monster who seeks to make it swim in blood to gratify his own lust, and honour the pure of heart who seeks to brighten it; but we are not yet quite that civilised. I have never read Mrs. Eddy's book or teachings, but I have seen some results of them which compelled both honour and respect, and I believe that all are agreed that a reasonable way of judging a tree is by its fruit. Nothing could have been finer than the way of her going and its reception by the multitude whose leader and loved teacher she has been.

The Woman's National Daily, St. Louis, Mo.

Whether one agrees or disagrees with the Christian Science faith in its concept and practice, few, we think, will deny to the founder of that church the laurels of greatness, and the right to be called "a wonderful woman."

Study the story of her life, as written by friend or foe—the impartial pose toward her seems to have been a very difficult one to maintain—and every careful and thoughtful reader must be impressed with what Mrs. Eddy accomplished in her old age, for the dawning of her success was not much more than twenty-five years ago, and she was eighty-nine when she died. The permanence or brevity of the spiritual empire she created,

the extent of her influence upon modern thought and life, will be justly valued soon by time, the great appraiser. Whatever that verdict may be, the memory of Mrs. Mary Baker Eddy will long be cherished in Concord, the city which by her and through her has been so much beautified and benefited.

Concord (N.H.) Monitor.

So widespread is the fame of Mary Baker Eddy that there is no country in the world that will not take note of her death. Her extraordinary influence upon her generation will everywhere suggest comparisons or contrasts between her work and that of the seer who died in Russia a few days ago. Count Tolstoi spoke to the intellect and Mrs. Eddy to the heart. Nobody has any right to doubt the sincerity of either; though everyone will think and feel as he pleases or as he can—concerning their wisdom and inspiration.

Thousands of homes in America and elsewhere have felt the cheer of her brave spirit—and will cherish her memory with the feeling that it is a reviving and inspiring presence. But no reflective person can doubt the significance of the great rally of the human mind against the discouraging materialism of the nineteenth century—a revolt of the soul against mechanism and fate, in which this woman played so remarkable a part.

New York American.

The death of Mary Baker Eddy well might serve as inspiration for a new beatitude: Blessed are they who need no monument; their names are graven on many hearts. Opinions may differ as to the adequacy of the Christian Science faith to answer the full requirements of the human soul; but few deny that to hundreds of

thousands of devoted followers the teachings of Mrs. Eddy have been a hope and inspiration.

Wisely anticipating the time when she could be with her followers only in spirit, she recently had withdrawn herself as far as possible from the details of church management. Consequently, the organisation that she has perfected will continue to perform its functions. Her life-work was well completed and will endure.

Chicago Journal.

Of the many women who have led religious movements in modern times, none attracted more attention or established a wider influence than Mrs. Mary Baker Eddy, who died at her home near Boston on Saturday night. Mrs. Eddy's followers or fellow-believers were not generally of the class that is subject to emotional excitement. They were largely of superior intelligence, readers, and always ready and able to defend the doctrines they accepted. They maintain in Boston a daily paper, which in its breadth of views and ability to discuss large questions has few superiors in America. The Christian Science people have been scoffed at and laughed at, and some of them, going to extremes, have suffered harder fortune. Their story, like the story of many another religious movement, may, more than anything else, mean that the human heart longs for the preaching of faith, and turns to whoever can preach it with earnestness and sincerity.

Montreal Gazette.

The death of the founder of Christian Science removes from the world one of the most remarkable women of all time. Her career commands admiration, no matter what opinion may be held of her teachings. Mrs. Eddy founded a religious sect that during her lifetime multiplied its proselytes till it has become a great force in American life. She retained her position as sole leader,

and was looked up to by her followers as the sole source of inspiration. Virile and vigorous, she was a natural commander, a natural organiser, a woman who displayed intellectual qualities of the highest order. The work that Mrs. Eddy has done will remain as her monument. Christian Science will not perish with the death of its founder. It has assumed proportions that assure permanency.

Cleveland Plain Dealer.

It is satisfactory to know that the great work started by Mrs. Mary Baker Eddy, who died last Saturday, will go on. The world owes much to the woman who apparently discovered a great truth, and who at least has raised thousands out of the slough of despond, converted a multitude of hypochondriacs into hopeful and cheerful persons. Mrs. Eddy lived until she was in her ninetieth year, and never wavered in her deep-rooted faith, and died affirming it. So thoroughly had she instilled her views into her followers that her work will live after her, and without doubt the Christian Science Church will expand, gather in disciples, and continue to do the good work.

Morning Telegraph, New York City.

Mary Baker Eddy, who died on Saturday night at a ripe old age, was a woman who had made her mark upon the time in which she lived. It is as idle as it is contemptible to refuse to recognise facts, and the church which she founded is a substantial fact indeed, in whatever light it may be viewed. That a woman at middle life should have gathered about her a little band of pupils, and should have so impressed her teachings upon them that they became her devoted disciples; that she should have lived to see that little company increase and

expand until it became a religious organisation counting nearly 1,000 churches and more than 85,000 members in this country alone, and with branches in most of the countries of the world, is a fact which may well attract the interest and hold the attention of anyone who desires to be well informed, and who professes to hold an open mind.

It is a development which must be admitted to be the more remarkable because it came in a period of the most notable discoveries in medical science. At the same time that the effect of certain germs upon the physical organisation was beginning to be understood, Mrs. Eddy and her followers boldly and persistently maintained that disease is more of the mind than of the body. Nor were those followers gathered only from among the ignorant and the credulous. The character of the members of Christian Science churches is such that ridicule may be said to have become itself ridiculous, and it has well-nigh ceased.

Manchester (N.H.) Union.

The passing of Mrs. Mary Baker Eddy brings to a close a life story that is one of the most wonderful that this country of unlimited possibilities has to show. Out of nothing that is physical, no great fortune, no industrial invention, no inherited opportunity, Mrs. Eddy built up a great career. It is the greater because its greatness was not for herself but for the church which she founded. She took from the Bible one of the fundamental commands which modern Christianity had overlooked, the solemn injunction to "heal the sick." This, with an inspiration that burned steady and serene for long years, she put into a faith and a creed that has brought happiness and health and the active religious spirit to thousands upon thousands of her fellow-beings.

This accomplishment cannot be denied her, even by those to whom Christian Science is most distasteful. Its

proof lies first in the growth and solid strength of the Church of Christ Scientist, and secondly in the character and bearing of the members of that church. The stately church buildings in this city and its suburbs, and the constant additions to their number, give concrete evidence of this marvellous development. But more significant than the church buildings, more meaningful than the numerical strength of the church, is the character of its congregations. Without humbug or sentimentalism, any outsider can and must admit that Christian Science people are good people. They not only believe in their church, and attend its meetings with a passionate faithfulness that other churches envy, but they also carry their faith with them into their daily lives. By its very nature they have to. For if Christian Science means anything to any man or woman, it must mean everything.

It is this inherent strength in the fundamental idea of Mrs. Eddy's church that will hold it together even after her hand has been removed from its direction. The faith will still live. Only by a full realisation of this fact can the outside world gain any comprehension of the calm exaltation of spirit with which Christian Scientists will receive the tidings that the earthly career of their leader has closed. Only in this way can it understand dimly their fine and vivid belief that "there is no death" in the old pagan sense of that solemn word.

Chicago Post.

Mrs. Eddy has been one of the world's greatest benefactors. Her followers will say more than that, perhaps, but there is no reason why even her enemies should say less. Regardless of differences of faith or philosophy, the world must recognise, in her work, a vast contribution to human happiness. Certain it is that Mrs. Eddy found the world full of doubt and despondency, and gave it a larger measure of brightness and hope. She taught the weak that they need not be

weak, the sick that they might be well, the suffering that they had it within themselves to end their wretchedness. Those who were ailing, physically or mentally, were enabled, as she herself had been, to become strong in soul and body. Neurasthenia and melancholy yielded to the gospel of optimism.

Call it what you will, it is a fact that Christian Scientists, as a class, are healthy, hopeful, happy, and prosperous. And Christian Science modes of thought have permeated the thinking of the world, outside the pale of the church. It is a great thing to be a teacher when the teaching bears such fruit. And as Mrs. Eddy, full of years, goes to her rest, the world is full of gratitude for the good she has done.

Boston Traveller.

It is peculiarly characteristic of Massachusetts, so generally derided as hard-fisted, unsentimental, and ultra-practical, that here spiritual and emotional ideas take strongest root. Not ideas and practices that connote spectacular demonstrations, but those that lie close to the fundamentals of life. This fact has led to the sneer at Boston and Massachusetts as the home and favourite haunt of fanatics, and such zealots are rather pleased to be so called. The anti-slavery propagandists delighted in the term. So did the spiritualists, and we have not known much resentment of it from the devotees of the cause whose founder passed on Saturday night. Of all these causes, Christian Science has flourished most and most amazingly. And that growth has come in a period that we are used to calling especially commercialised, narrow and sordid. Indeed, many persons regard its success as due almost wholly to a natural revulsion or at least reaction from this over-materialistic public spirit. That may account for its growth, but it can hardly account for its origin, which was certainly due to the genius of one woman.

What a rise and growth it has had! It is the only world religion, so far as we can now remember, that had its rise in an English-speaking country, and is the only new one that has been created for centuries. Wonderful spiritual forces must have been set at work to accomplish this marvellous result. Somewhere in it must be germs of truth. Otherwise its story would be utterly explicable. No other recent cause has had such tremendous territorial extent, either in this country or in the world. All these things must be conceded by those to whom Christian Science is utterly enigmatical or anathema. These cannot understand the theory of its application, but they must admit the beneficent results that often come from this treatment and they recognise the satisfaction which Mrs. Eddy had a right to feel over the triumph of her cause. Few founders of a religion have been so rewarded in beholding the tangible success of their labours. Most of these founders died in ignominy and defeat.

Boston Transcript.

The death of Mary Baker Eddy removes from earth one of the most remarkable characters of history. In a full and consecrated life of nearly ninety years she accomplished two things, either of which would have crowned her with immortality. The American business man is not only over-worked but over-wrought and over-worried. His practical training affords him no philosophy. His one need is the serenity and relaxation of mental rest. He needs a mental anchorage that at the same time sustains and buoys, but across the anchor which he throws out into the unknown seas must be written "absolute certainty." There must be no questionings.

Christian Science affords its believers just that. Its cardinal doctrines of the final supremacy of eternal good and the swift doom of imagined evil are doctrines which, put into practice, confer a calm serenity and unshakable confidence that is only good. Christian Science is a

practical, inspiring religion. It was born of a woman, and it has been baptised in the tears of grateful millions. In its promulgation Mary Baker Eddy has answered the cry of thousands of tired hearts. In this, if in nothing else, she has been a great benefactor to the world.

Her second great achievement has been the organisation of a mighty church in a single lifetime. She accomplished in one generation that which followed only centuries after every other great religious leader. No other founder of a great church ever lived to see his work complete. Neither Confucius, Gautama, or St. Augustine ever beheld the fruit of his teachings materialise as Mary Baker Eddy did. Few will mourn the death of Mary Baker Eddy as other deaths are mourned. Her own doctrines preclude that. Moreover, her personality was something apart, always above and apart, and but little known and understood. But whatever the verdict of the ages shall be, Mary Baker Eddy to-day sits enthroned in the hearts of thousands and thousands of admiring followers, her remarkable accomplishments an epitome of one of the most extraordinary and potent personalities the world has known.

Inland Herald, Spokane, Wash.

In the death of the founder of Christian Science, America has lost another of its greatest women. However much we may have disagreed with her or have criticised her utterances, we can but admit her greatness and the remarkable power she had of leading. She founded a religious sect that has shaken the foundations of every evangelical church in the country. Her life has added one more proof that humanity longs for a belief in the spiritual, for trust in a higher power and for visual evidence of its agency. Mrs. Eddy's religion appealed to the sick, the afflicted, and the hypochondriac, where others appealed to the outcast and the forsaken. She won largely, and the force of her character will be felt in her church for all time. Regardless of the

merits or demerits of Christian Science, it has become an unmistakable influence of the century. Mrs. Eddy built a church which has drawn to it persons of culture, education, and property, and we have no doubt that it will go on.

Kennebec Journal, Augusta, Me.

Whatever may be the opinion of the world at large upon the doctrines inculcated by the church of which she was the founder, it is a question whether Mary Baker Eddy in the building up of this organisation of 500,000 fervently loyal adherents has not outdone the achievement of any other woman who ever lived. There has been many a woman who "led her soul, her cause, her clan" to the accomplishment of a great humanitarian undertaking—who notably contributed to the promotion of temperance, to the amelioration of the lot of slaves or prisoners, to the effectiveness of missionary labour in the domestic or the foreign field, or to the alleviatory ministration to invalids in hospitals in war-time or in times of peace. The world has quite recently been called upon to mourn the passing of two such women—Florence Nightingale and Julia Ward Howe, both of whom were of approximately the age of Mrs. Eddy when they obeyed the summons of the invisible. But Mrs. Eddy was more than philanthropist and humanitarian. To create such a church and to inspire a following so numerous and so devoted, Mrs. Eddy must have been a woman of altogether extraordinary personal endowments.

Philadelphia Public Ledger.

Christian Science is a solace, a support, and an inspiration to hundreds of thousands of human creatures. To them it is more precious than their daily bread. In its comforting power to its followers it is entitled to the

world's reverence ; and therefore the name of its founder must claim the world's respect.

Happily Mary Baker Eddy lived long enough to see the sneer give place to admiration. The new religion, or philosophy, or "Science," was compelled to make its stand in a nation much given to scoffing and in an age of free debate. That it has survived and flourished, that its founder overcame all evil report, must be attributed to the deep spiritual effectiveness of the personality and the absolute answer of the faith to the needs of its devotees. No one now doubts that Mrs. Eddy sincerely believed in her mission to mankind. The fair-minded world acknowledges that she possessed a rare endowment of inward vision and external influence, and that she sought to bless her fellow-beings with her "Science" of absolute health. In that bestowal, her labour was a "marvellous work and a wonder." And through unnumbered generations, and by countless millions of devotees, she will be revered as the most inspired woman of all time.

There is always a possibility of schism in a church when it comes to its first loss of leadership. But in the case of the Christian Science cult such division is not now probable. The creed and practice have been settled within well-defined lines ; the membership is an intelligent democracy ; and not even ambitious or avaricious rivalries would be able to disintegrate the fabric. From the days of popular "exposure" and ridicule, Christian Science has moved quietly and efficiently onward to its present high station. It has brought peace to many tempest-worn lives ; it has given health to many pain-racked bodies ; it has conferred content upon many tortured minds ; it has established faith and cheerfulness, where formerly were despair of this world and doubt of the hereafter. For all the beauty and usefulness which it has given to a million lives, the faith is to be revered and the name of its founder is to be held in grateful remembrance.

Rocky Mountain News, Denver, Col.

The death of Mrs. Eddy marks the passing of a most remarkable figure in the religious world. Wielding a wonderful influence over a great army—and it was undoubtedly an influence for good, it being reflected in the lives of thousands of her followers—she needed no brass bands to make the world conscious of her presence. While many there are who could not fathom the depths of Mrs. Eddy's teachings, few have denied her sincerity. Her writings bear the imprint of the close student of God and man. Her gospel was largely one of sunshine and mental uplift. Of her home life we know but little, but from all accounts it was an exemplary one.

Mrs. Eddy was also a woman of rare moral courage when we consider that forty years ago she founded a creed at total variance with all established beliefs. The doctrines she enunciated at that time had no other adherent than herself. The scorn and ridicule which greeted her first book have given place to a widespread interest, and a great portion of humanity to-day believes that the pill and potion are not essential to the cure of disease.

Asheville (N.C.) Citizen.

The death in her ninetieth year of Mrs. Mary Baker Eddy, founder and leader of the Christian Science Church and system of faith, is an event that will profoundly stir practically every city and community throughout the United States, so universal was the spread of her doctrines and the congregations of her followers. Already from her adherents have come expressions of regret and outpourings of love—all of these tinged with a beautiful faith of the orthodox Christian kind which allows the believer in the gospel of Jesus Christ to say over the bier of a beloved one: "She is not dead, but sleeping."

As to the doctrines of Christian Science which Mrs. Eddy promulgated with such success, there is still a wide diversity of opinion, but we think all will agree that there is much that is inspiring and helpful, even to the most orthodox, in Mrs. Eddy's teachings; and the unprejudiced, those not of her faith, but of open mind, must in justice admit that her work, through long years, was always for the betterment and the uplift of mankind.

The religious system she taught was a system of optimism; her promulgations agreed closely with the teachings and practices of Jesus Christ. She taught the gospel of right thinking and right living; she taught, in other words and phrases, the gospel that "a man's work lives after him," and that, so far, there is no such thing as death. And we shall find, we think, that her own career will exemplify this teaching, for though Mrs. Mary Baker Eddy is dead in the flesh, we know that she shall live in the spirit; that the work to which she put her hand shall go on, informed always with the soul of love and charity and hopefulness and faith, to comfort many to whom the old creeds and forms no longer have appeal. For, without going into the minute particulars of the forms of Christian Science—and of these there are but few—the fact remains that fundamentally the faith of Mrs. Eddy and her followers was the faith of Jesus Christ. It was faith in the eternal goodness of things; the faith that destroys evil and works bravely for the good.

"God is my life," are reputed to be her last written words; words of strong faith that, could they be re-echoed by every man, would make the world a happier and better place to live in. Hers was the gospel of salvation by work aided by prayer, and perhaps the one point on which those outside of her church were unable to follow her was in her positive belief in the efficacy of prayer to resolve all human doubts and cure all human ills. But, even in our inability to follow Mrs. Eddy thus far, we are, after all, but confessing that our faith in God's word

was less than hers. For it is true, as Tennyson phrased it, that—

More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain
If, knowing God, they lift not hands of prayer
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

Herald, Washington, D.C.

Not merely one of the world's great women—one of the world's great personages passed away when Mary Baker Eddy died in Boston Saturday night. She must be adjudged great if measured only by the extent of the influence she exerted over the minds and lives of men and women over all the earth. That influence was world-wide and strongly potent in its workings, guiding and controlling the views of hundreds upon hundreds of thousands of exceptionally intelligent disciples. Whether her long career be regarded with reverent consideration or in hostile criticism, friend and foe must unite in the judgment that places among the group of the world's great, this woman, whose body now lies dead but whose spirit still strongly lives.

The change that men call death came softly and painlessly after fourscore years and ten of life devoted to the search for truth. Her search ended where all life begins—in God. Death found her work complete, her mission ended, her service fulfilled. The way she pioneered, the path she found, now runs broad and smooth to the feet of all who believingly follow. She made God easy of approach to hosts of men and women who, losing faith, else had not known Him. She gave vitality to belief, direction to aimless purpose, ideality to life, new sanctity to truth, supremacy to mind, healing

to the body, and did her part in bruising the serpent's head. It was a great creative work that Mary Baker Eddy achieved in an age when faith had begun to depart and belief to darken.

It is too early to measure the scope of her achievement. Although for years she has lived in retirement, perspective still is lacking. It is not in this generation or the next that it will be possible in the judgment of men to assign her to her rightful place. The work she did endures and will endure. Her teachings survive. Death has no power over truth. The church she founded, losing a founder, yet has lost but a member. It remains unhurt, the embodiment of principles, not a creation dependent for vitality upon an individual. While it continues faithful to Truth, and combative of error, a medium whereby increasingly is established the unity between life and God, it cannot die.

Los Angeles (Cal.) Express.

It will be difficult to the layman in either the religious or medical worlds to properly estimate at its true value the life and career of Mary Baker Eddy. This much, however, the unprejudiced must admit : She was a woman with a mentality strong enough to hold her own against as bitter a tide of hostile criticism as ever threatened to overwhelm any leader of a new thought. In spite of this hostility, Mrs. Eddy established, here in the United States, a cult which is to-day an important factor in the religious and social life of the nation. The Christian Science Church is a recognised moral, religious, and medical force. Its edifices are reared in nearly a thousand cities and towns. Its membership is large. Its growth has been rapid. Its influence reaches into every quarter of the civilised globe.

A woman who could, in the short span of a generation—she did not found the church of which she was the leader until 1879—build so great an edifice upon so firm

a foundation was more than an ordinary woman. She was a great woman. How great, the future alone can determine, for the true greatness of a leader of a new thought can only be measured through the perspective of years.

San Francisco Examiner.

In some respects, at least, Mrs. Eddy seems, from the perspective of to-day, one of the world's great women. It is possible that she will some day be generally accepted as the world's greatest woman. She was the "discoverer" of a religion and the founder of a church. It is a religion that seems to make a universal appeal, in that it is accepted by men and women of all races, creeds, and conditions, and so it is a church that gives promise of enduring permanence. Philosophically it rests on the doctrine of pure idealism, morally on the gospel of love. A religion resting on such foundations, and satisfying, as it has from its inception, some of the purest souls and clearest minds of the present civilisation, should travel far through the generations.

There can be general agreement as to the rare qualities of heart and mind and personality of Mrs. Eddy, the founder of Christian Science. Like Tolstoi, she is one of the unique figures of universal history.

World-Herald, Omaha, Neb.

There is convincing evidence of the potent and lasting influence of Mrs. Eddy's work. It is difficult at this time to measure its effect. It has profoundly influenced religious thought and has modified medical science and practice. Mrs. Eddy's views on mind as the only power and reality, and her method of applying the Christian ideal as a practical working force to the problems of

daily life, have been accepted as revelations of truth by hosts of people. Her extraordinary power and influence are recognised by her bitterest opponents. She has a unique place among religious leaders and thinkers.

Post-Dispatch, St. Louis, Mo.

The great influence which Mrs. Eddy exerted on the religious thought of her day will not be lost with her passing away. Her work will go on, and undoubtedly history will accord her a place with the great religious leaders of the Christian era.

Daily Argus-Leader, Sioux Falls, S.D.

Mrs. Mary Baker Eddy, the founder of Christian Science, passed into the broader life on December 3rd, in her ninetieth year. The story of her life forms one of the most remarkable records among the histories of the religious leaders of the ages, and she was unquestionably the greatest religious leader that has arisen in the new world. To those who knew her personally and intimately she was the incarnation of love and kindness of spirit, though resolute and brave in uncovering and opposing error. Seldom in the history of civilisation has a great spiritual leader lived to see so rich fruition follow the giving of the message.

From infancy, her health was frail. Many of her early years were years of constant suffering and pronounced invalidism, and after seeming restoration to health came an accident that brought her to the gates of death. This was more than fifty years ago. When hope from human sources had been abandoned, she experienced an interior illumination or a realisation of the power of God to heal. Since then, for over half a century, she wrought indefatigably, giving to the world the message she believed to have come from the All-Father as a new

illumination, revealing anew the Christ-truth that made the early and uncorrupted church invincible.

For more than half a century, the most powerful opposition and antagonisms beat around her. For years and decades she was the target for ridicule, abuse, slander, and calumny. Conventional religion and organised medicine vied with each other in attacking her theory, ridiculing her position and impugning her motives. Foes arose within her own household, and to the fierce opposition that has almost always beaten with tempestlike force around the head of a great religious or spiritual leader, was added the opposition of organised medicine, only second to dogmatic theology in its intolerance for new theories or philosophical concepts that antagonise old ideas. The persistent, tireless, and many-sided opposition would have crushed anyone not sustained by an invincible living faith. In an hour when the creeping paralysis of materialism was taking hold of conventional Christianity, making it increasingly blind to the spirit and correspondingly concerned with the exterior manifestation, Mrs. Eddy gave forth her message, which has transformed hundreds of thousands of lives.

One does not have to be a Christian Scientist to recognise the wonderful work it has already wrought. If it had done nothing more than heal tens of thousands of hopeless invalids, thousands of whom were resting under the death sentence from conventional medical scholasticism, it would have done much. If it had done nothing more than transform and ennoble with a vital faith hundreds of thousands of lives to which God and religion had come to mean nothing, it would have been one of the greatest positive upward-impelling forces of the age. That this message should appeal in a compelling way to a million or more intelligent men and women in the most searching and critical age and among the most mentally acute peoples of earth, is one of the most significant historic facts of the present.

Twentieth Century Magazine.

The death of Mary Baker Eddy, the founder of Christian Science, removes from the world a great leader of superior ability, and while we do not agree with her in her religious doctrines, we must acknowledge that she was one of the greatest women of modern times, and that it was largely due to her remarkable powers as a leader that Christian Science has secured the large number of followers. Although Mrs. Eddy is dead, Christian Science will live.

Jewish Review and Observer, Cleveland, O.

The tone of the newspaper comments on the death of Mrs. Eddy indicates a decided increase of respect in recent years both for her character and for her achievements. Nor is it a case of "*de mortuis nil nisi bonum*," but a taking of one consideration with another, and giving a judgment of net approbation. Thus, to quote two of our more thoughtful and mentally exacting contemporaries, the *Sun* speaks of "the astonishing influence she exerted in thousands of homes for the amelioration of life and manners in some of the details of family and social intercourse," teaching cheerfulness of spirit and charity in judging deeds and motives. The *Springfield Republican* says her life was a marvel, and that, having stumbled upon the truth that the influence of mind over the body is really profound and far-reaching, the credit cannot be denied her of having forced, however extravagantly, the valuable qualities of this principle of therapeutics upon the world.

Certainly Mrs. Eddy, and the theories, and practical applications of them, with which she is so closely associated, have had a notable influence on certain phases of the thought of her time. She was a pioneer—one of the most extraordinary of whom there is a record—and there are few now who doubt that the body of facts and experience which has resulted from her pioneering is a valuable gain to knowledge.

Harper's Weekly.

The passing of Mrs. Mary Baker Eddy removes one of the world's greatest women, no matter whether one agreed with her teachings or not. She filled her place in the world, and filled it well. Her teachings, no matter what else they may maintain, worked for purity, honesty, and temporal concord, as well as the ever betterment of self. She held undoubted power over those who followed her faith, but mature study of conditions leads an outsider to believe it was the power of love rather than the power of fear. With a wonderful equanimity she withstood the bitterest assaults, and was an embodiment of the Biblical adage that "a soft answer turneth away wrath."

Coshocton (O.) Daily Age.

In reflecting upon the remarkable career which has just terminated at Newton, Mass., the ancient query of Pilate, "What is truth?" seems to come readily to mind. Was Mary Baker Eddy a prophet of God sent into the world to inaugurate a new dispensation? Did she usher in light where only darkness reigned before? Will the church which she founded demonstrate in the years to come that it is builded upon that rock against which the gates of hell can ne'er prevail?

These are questions which have been discussed with growing fervour as the Christian Science propaganda has passed from the day of small things into an era of unmistakable influence in the realm of religious thought. We cannot answer them. The present generation cannot answer them. Regardless of what our individual beliefs, doubts, or intellectual or moral conceptions may be, we are sooner or later forced to the conclusion which Tennyson has so happily expressed:—

Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.

Here we have the philosophy of true growth. Thus does man's horizon broaden as the eyes of his

understanding are opened. The quest for truth is rewarded according to our capacity to receive it—in the fulness of time.

Des Moines (Ia.) Capital.

FOR MRS. EDDY.

City Government passes Resolutions of Respect.

At the meeting of the city government, Monday night, December 26th, action was taken on the death of the Rev. Mary Baker Eddy by the passage of appropriate resolutions. The resolutions were introduced by Alderman Cressy, and in presenting them, he said:

“The year 1910 is soon to be a thing of the past, so is this city charter and this city government, and before the book of records which has been so faithfully kept by our worthy city clerk is closed, it seems wise, though a regrettable duty, to have spread thereon this resolution which I am about to introduce over the death of one of Concord’s most distinguished citizens, the Rev. Mary Baker Eddy.

“Although some two years ago Mrs. Eddy took up a temporary residence in Massachusetts, that she might be nearer her work, Concord proudly and justly claims Mrs. Eddy as one of her citizens, and in her death we lose an honoured, respected, and beloved benefactor. While some may differ in their technical belief, all Concord bows its head reverently at Mrs. Eddy’s death, and I ask your careful consideration of the following resolution:—

“By the decease of the Rev. Mary Baker Eddy Concord loses its most distinguished citizen. During the many years she resided here, thousands of people from our own land and from foreign countries have visited our city in paying their respects to her. Through her

followers, Concord has become known through the civilised world.

““Mrs. Eddy was distinguished by public spirit, deep generosity, wide charity, and tender and thoughtful helpfulness, and it seems fitting and appropriate that we, the mayor and the board of aldermen and the common council of the City of Concord, take some action in behalf of our citizens to express our appreciation of her residence among us and our esteem of her character; therefore

““Be it resolved, that by the death of the Rev. Mary Baker Eddy the world has suffered an irreparable loss, and the citizens of Concord the loss of an honoured and a devoted friend of our city, whose motto was “to injure no man, but to bless all mankind.”””

Concord (N.H.) Monitor.

THE CASE OF CHARLES DAWSON, THE EX-BILLIARD CHAMPION.

(Reprinted from THE SPORTING LIFE, September 15th, 1910.)

Charlie Dawson called yesterday afternoon at the *Sporting Life* office, looking fresher and brighter than we have ever seen him looking before. Having fully recovered his eyesight, he is ready to again take his place in the billiard world. Chatting over his illness, Dawson surprised us by asserting most emphatically that his eyesight has been completely restored through Christian Science, which has as its High Priestess, Mrs. Eddy. Not only so, but Dawson is so grateful that he desired us to publish the story of how he recovered his normal eyesight. We offer no comment on the statement, which the great billiard player accompanied by references to several instances of cures having been

effected to those within his own circle of friends. The statement is as follows:—

CHRISTIAN SCIENCE HEALING.

By CHARLES DAWSON (*Ex-Champion Billiardist*).

Mrs. Eddy, the beloved leader and founder of the Christian Science movement, states in "Science and Health," p. 404, that "Healing the sick and reforming the sinner are one and the same thing in Christian Science. Both cures require the same method and are inseparable in truth." Just in proportion, little by little, that one begins to understand Christian Science, the correctness of the statement grows on one, and in my own personal experience the statement is proved. I bless the day and the man who first brought Christian Science to my notice. It has given me a better understanding of God, man, and the universe; and I know that it will help any honest seeker after truth. It certainly has healed me in mind and body. The more I study the teaching of Christian Science, the more it points out to me what a privilege it is to be a Christian Scientist. Although Christian Science is ridiculed by thousands, it is because men will not trouble to find out what its teaching is, but those who, like myself, have received a benefit through it, know that ridicule and misrepresentation never have destroyed and never will destroy an iota of truth. Two years ago, whilst playing my heat in the London Billiard Tournament, I was compelled to retire from my profession through my eyesight. I awoke one morning and found both my eyes very much swollen and bloodshot, and it was only with great pain that I could slightly open them. The doctor was sent for, and advised me to consult an eye specialist without delay. I consulted one of the well-known specialists in London. My eyes were thoroughly examined, and my left eye was found to be twisted considerably out of its proper place, and the sight almost gone. The right eye was not quite so bad. I was told by the specialist

that I should have to wear eye-glasses as long as I lived, and that the only chance I had of getting my sight back again was by an operation, but that it was far too risky, and he would not recommend me to have it performed. I found myself unable to read a newspaper, and had to be led across the road if any traffic was about for a considerable time, although I was wearing eye-glasses. I went to Harrogate several times for weeks together, and bathed my eyes with iron-water, and took treatment there, and for twelve months I tried many kinds of eye-glasses, and, moreover, had during that time consulted five different specialists with no good result, and I really thought I should lose the sight of the left eye altogether. My eyesight seemed to get worse. In this miserable condition Christian Science was brought to my notice by a letter-card I received from Manchester, asking me to make my way to the Christian Science Church, Sloane Terrace, London, and place myself in the hands of the leaders there. I was told that I should be received very kindly and welcomed right heartily, and the confidence expressed by the writer (a perfect stranger) led me to take the advice offered. I obtained the loan of "Science and Health, with Key to the Scriptures," by Mary Baker Eddy. At first my wife read it for me—but very soon afterwards I was able to read it for myself, a few minutes at a time, and it so impressed me that I attended the following Wednesday evening meeting. What interested me most in Christian Science was its teaching that piety was not measured by personal wealth, for rich and poor are welcomed alike. I was struck by the hearty welcome everyone received, and I went away fully convinced that what I had heard was common-sense, and I am pleased to say that from that time I regularly attended the meetings, with the result that in four months my eyesight was perfectly restored, which I attribute to following the teaching of Mrs. Eddy and the advice given at the meetings and the Sunday services. There is something about the writings of Mrs. Eddy and the Christian Science services which seems to cling to one, and one

wishes and longs for more. I have attended these services when in a very despondent mood through troubles other than my eyesight, and I have left them in a very happy frame of mind through the teaching there given. No wonder, then, that it is impossible for me in words to express my gratitude to the person who brought this wonderful teaching of truth to my notice. My eyes were healed in what seemed a remarkable way, and proved to me that causation is mind, and this acts through spiritual law on the human mind, unseen to the senses.

On one occasion I had been in church about five minutes when, from pain, I was compelled to take off my eye-glasses, and I forgot I had them off during the service, and on leaving the church it was raining and I realised that I had not been wearing my eye-glasses and immediately put them on, but I had soon to take them off again through the pain, which immediately returned, and I have not worn them since. From that time I have been able to do anything I have wished to, for my eyesight is as good now as ever it was. This is, indeed, a blessing to one who has to depend on his eyesight for a livelihood, and who has been compelled to wear eye-glasses continually for sixteen months. It is only when one receives such a blessing as this that one realises and believes the power of truth as illustrated and given to everyone by Christian Science. It has not only done this, but it has given me an understanding of the Bible I never had before, also an example to follow in daily life, and I cannot be too grateful to Mrs. Eddy for the way she has so beautifully interpreted the Bible so that we may understand the truth therein. I shall always be grateful to Christian Science for the wonderful demonstration of truth it has revealed to me, and the many ways it has helped me to trust in God.

“Ye shall know the truth, and the truth shall make you free”—the truth that Jesus taught and demonstrated; the one Mind, God, which is the law of truth; and which heals the sick and reforms the sinner. Jesus

said, when he again met the man in the temple whom he had healed, and who had an infirmity thirty-eight years (St. John v.): "Behold, thou art made whole: sin no more, lest a worse thing come unto thee," proving that sin and disease are one and the same. It is disease which a right understanding of Christian Science can and will destroy.

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